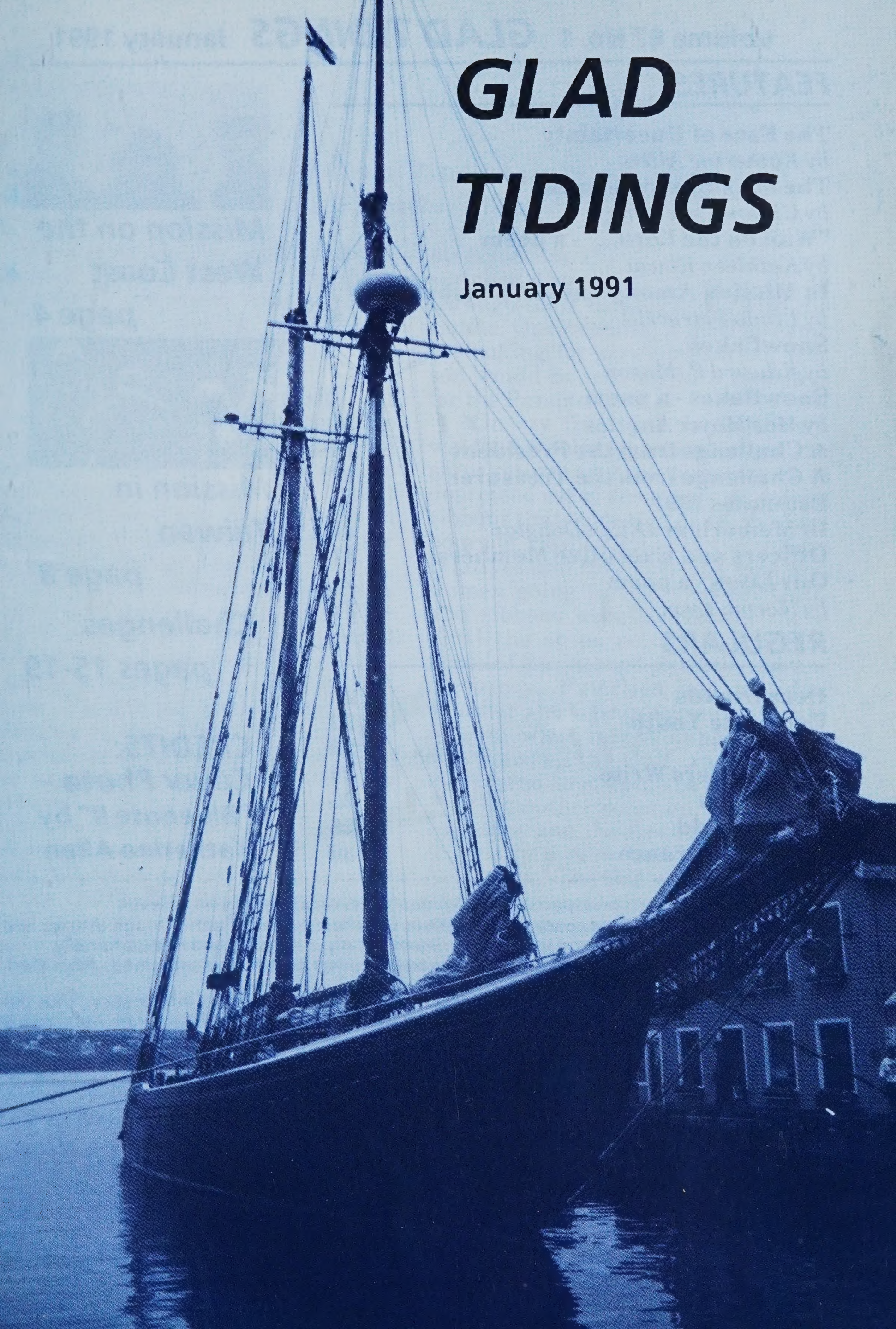
GLAD TIDINGS

January 1991



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CREDITS: Cover Photo - "Bluenose II" by Katherine Allen

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.
GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

L. JUNE STEVENSON
EDITOR

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CIRCULATION MANAGER

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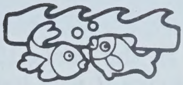
The Face of Uncertainty



by Katherine Allen

While in Halifax last August, I spent a lot of time along the harbourfront watching the various kinds of boats coming in and out, some loaded down with big crates from their travels.

On the first day of my visit, I sat on the deck of a sailboat cruising the harbour enjoying the tranquility of the sea. I watched the men on the boat struggle to raise the sails that flapped in the wind. As we glided on the water I began to feel relaxed - far from the hustle and bustle of life.

Along the shoreline, Canada's Navy was getting ready to sail for the Persian Gulf. I was fascinated by the size of the ships, especially seeing a submarine for the first time. People on board wondered whether it was worth the time and expense to send these ships over if we are in an observer role. Others viewed it as a symbolic gesture. Some wondered if the Persian Gulf situation would be settled before they left, or by the time they arrived in the Gulf? But for the Canadians still trapped in Iraq and Kuwait, their effect has been all too real.

The first three days I stayed at a Bed and Breakfast. The woman's husband, a computer expert, worked from early morning to late at night, at the Naval base to ensure the big guns were in working condition. She was concerned that if the equipment was not ready on time, he would have to go with the ships. Because civilians were not permitted in war zones, he would be dropped off in another country, perhaps Portugal, to return to Canada.

At another B&B, across the street from the Naval Base, we watched the naval officers going through their various drills with the cadets. One evening, a mother came by looking for accommodation. Her son would be leaving in a few days for the Persian Gulf.

On my final day in Halifax I watched a submarine and one of the ships returning from manoeuvres. It depressed me to see the many yellow ribbons that were tied along the harbours of Halifax and Dartmouth by relatives and friends of the men and women going to the Persian Gulf. The ribbons were to remain there until the ships returned. I felt a sense of heightened anxiety and uncertainty. Families had no idea whether the aging warships would return, what might happen when they reached the Gulf, and whether their loved ones would be safe.

On another occasion, I enjoyed a barbeque and the fresh sea air with friends in a park beside the Northwest Arm . The tide was out, revealing the mussels clinging to the wet sand. As we ate, the sailboats got into formation for a race. They moved with such grace as they floated towards the open sea!

Before leaving the park, the sun setting on the horizon created a silhouette as the sailboats returned from their race. Watching this scene gave me a sense of hope that perhaps the situation in the Persian Gulf will be settled soon without too much suffering. Whatever the future, our lives are in God's hands.

"The sea is his, for he made it, and the dry land, which his hands have formed." (Psalm 95:5 NRSV)

The Missions to Seamen

by Chiun-Chia Tong

In the early 1980s, after ministering in Taiwan, Singapore and South America, I was looking for something different yet challenging. That was when I started my work at the *Missions to Seamen* as a Presbyterian chaplain in 1983.

The work of caring for the welfare of seafarers visiting the port of Vancouver began at St. James Anglican Church in 1897 when Rector Father H. F. Clinton set up the Seamen's Institute next to the church. Within a few years, it became obvious that the responsibility for this work was more parochial. In 1903, the Seamen's Institute was linked with the worldwide body, The Missions to Seamen.

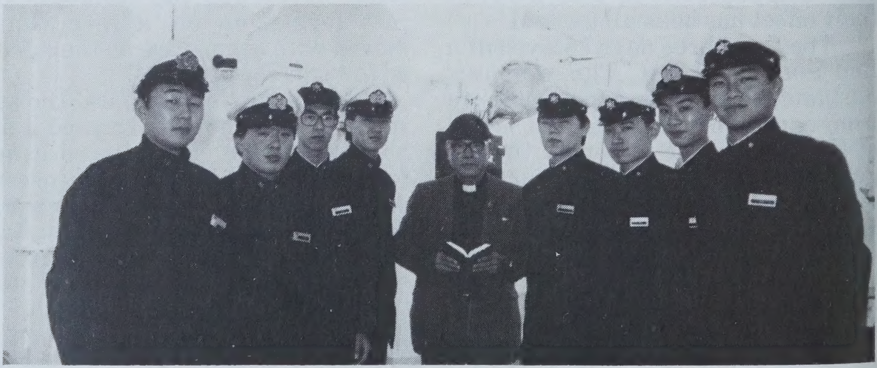
The Missions to Seamen is now incorporated in the Province of British Columbia as a voluntary society within the Anglican Diocese of New Westminster. While the society is an Anglican organization, the ministry is carried out on an ecumenical basis. I proudly represent The Presbyterian Church in Canada as a member of this team.

I would like to share some statistics of my activities for the year of 1989:

(1) Number of ships visited	869
(2) Nationalities of seamen visited	34
(3) Number of on-board Bible studies (gathering 2,315 seamen)	239
(4) Number of services performed on board (gathering 687 seamen)	95
(5) Hospital visits to seamen	3
(6) Providing social assistance in unexpected situations	38
(7) Individual preaching of Gospel on Friday night at Missions' site	83
(8) Sunday evening worship service in our chapel	48
(9) Number of Bibles distributed	329
(10) Number of Christian literature pieces distributed	357

(11) Languages used in my ministry: English, Portuguese, Spanish, Japanese and four Chinese dialects.

Following are illustrations of some events, challenges and developments in 1989:



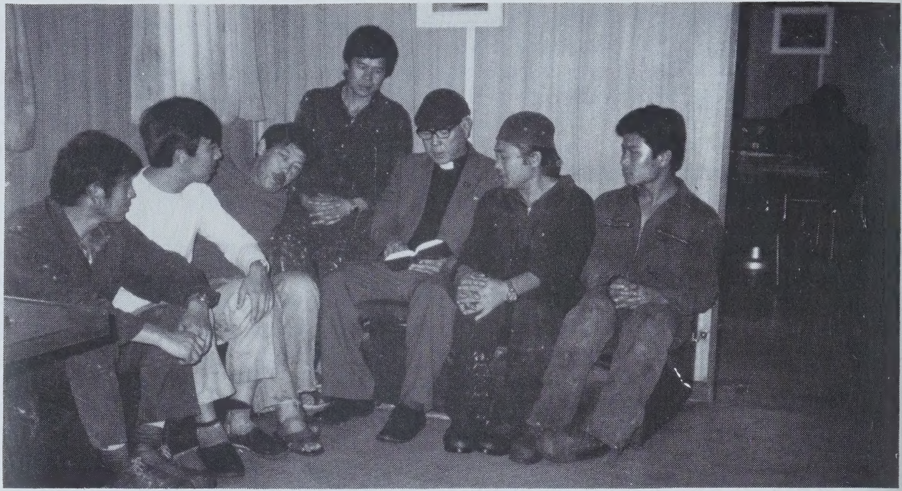
Mr. Tong (centre) with Japanese marine officers.

The picture on the previous page was taken on board a Japanese marine officers' training ship. I met the captain when I preached at the International Seamen Day at the Plaza of Nations during Expo '86. In his 1989 visit, the captain asked me to preach again through the intercom system on the ship so that no one would miss the opportunity to listen to the Gospel. Thanks to God and to the captain's good will, I came to learn during this visit that preaching through the intercom system is a very effective way of communicating to the seamen. This new discovery enriched my ministry immensely.

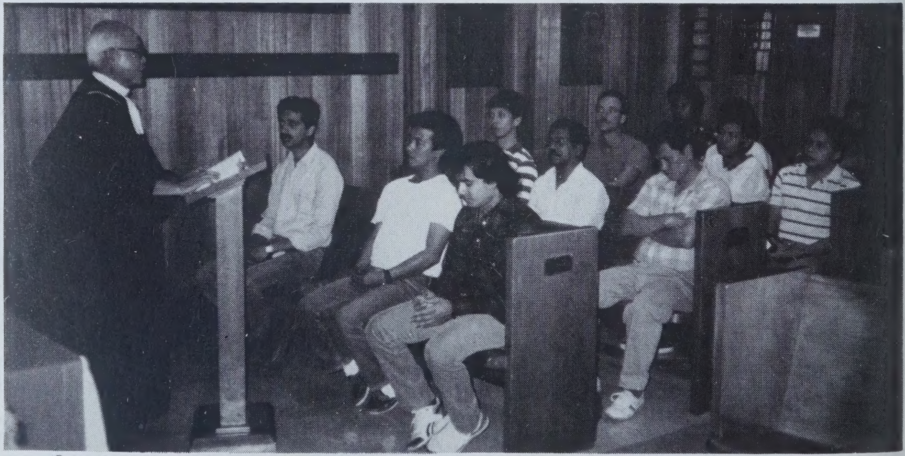
There was a news report on August 12, 1989 that a Taiwanese container ship had problems with its master engine during a manoeuvre and it almost hit the foundation of Lion's Gate Bridge in Vancouver. Fortunately, the ship missed the bridge but ran onto a nearby beach at Stanley Park. I visited this ship the next day to present my sympathy to the crew. Luckily, no one was hurt. They became more aware of the existence of God following this incident. Many of them felt that it was God's blessing that nothing more serious happened.

During this visit, I introduced Acts 27, verses 14-26 where the apostle Paul prays for the safety of the seamen during a storm.

The picture (above) was taken with a group of Brazilian seamen at our Missions headquarters. From my experience, Brazilian seamen spend a great sum of money on drinking. Many times, they were unable to send money to support their families. With the current economic crisis in Brazil, this financial support is very essential. During this meeting, I urged them to reconsider their drinking habits and shared with them some of the assistance, both medical and social, that is available. At the end, I prayed and asked God to help and guide them, to give them strength to work on their problems.



I preached to six crewmen on board a Chinese ship (see above). For many years in Communist China, there was not much religious freedom. It has been difficult for the Chinese to understand the concept of God. Yet, over the last few years, with persistence and patience, our efforts are producing some fruits. Quite often, some of the Mainland Chinese have been more interested and ask me many questions about the existence of God, and who is Jesus Christ. Preaching to Mainland Chinese will actually be the greatest challenge of the 1990s as they represent one-quarter of the world's population. In addition, more Chinese are immigrating to Canada, making them a fertile ground for our work.



On the Sunday evening service in our chapel at the Missions to Seamen I preached to seamen of various origins (above). I am very thankful to God for giving me the ability to speak many languages and for giving me such a wonderful ministry.

"Wait on the Lord; be of good courage and He shall strengthen thine heart." Psalm 27:14

Wait on the Lord - I hear your voice today,
That still, small voice that speaks as in the past
To guide my steps along Your chosen path,
To calm my mind and show the better way.
Wait on the Lord - within my soul I hear,
O help me wait without a trace of fear.

To watch and pray as You in time reveal
What You are doing life's problems to resolve,
To straighten paths that seem so rough and drear,
To quiet my heart and wounds, perchance, to heal.
Wait on the Lord - within my soul I hear,
O help me wait without a trace of fear.

Help me to know there's never a mistake
By One Who rules this mighty Universe,
Who hears each prayer for help to understand
When prayed in faith and all for Jesus' sake.
Wait on the Lord - within my soul I hear,
O help me wait without a trace of fear.

Kathleen Rowat

- May be sung to the tune "Finlandia"
#417 Book of Praise.

In Mission Among Taiwan's Fishermen

by Linda Petrucelli

Jesus' first mission reached the fishing community along the Sea of Galilee. There, Simon Peter, Andrew, James and John heard the Master's voice, "Come and follow me!" They left their nets to become fishers on land.

The Presbyterian Church in Taiwan also has a mission to fishers which receives inspiration and direction from that first call. The Fishermen's Service Center (FSC) was established in 1986 by the Church and Society Committee of the General Assembly. Why? The pungent smell of fish strewn across the port and waiting to be weighed emits an odour of greed; the salt seas which surround the land are darkened with oil and wastes now; the nets which must be left behind are woven with the cords of abuse and corruption. Over the past 20 years, the pace of industrial development has swept the island of Taiwan into a kind of economic frenzy. The fishing industry is no exception. Many changes have occurred within the industry itself. Formerly, smaller ships, owned cooperatively by families, derived the majority of their catch from the environs of the island.

Photos: WCC

- The pungent smell of fish strewn across the fishing port in Kaosiung emits an odour of greed.

But now, rampant over-fishing, the use of explosives and poisons, and increasingly polluted waters have forced the off-shore sector into deep-sea efforts which today dominate the industry. Unlike the smaller boats, which require a crew of five to eight men, and fish from anywhere between a week to a month, deep-sea vessels are owned by companies who send their crews, numbering 17 to 22 men, on distant voyages covering the globe for two to three years at a time.

Not far from the deep-sea harbour in Kaohsiung city, Taiwan's largest port, FSC staff work out of its small storefront office. A priest from a nearby parish and the father of a young fisherman recently asked for help. A member of the Yami tribe, he journeyed all the way from Orchid Island off the South East coast of Taiwan. He wrung his hands as he told his story. Four months ago, his son came to Kaohsiung and signed aboard a deep-sea vessel. According to the law, while he is at sea, his family should receive monthly support payments of US$400. They hadn't received a penny. In fact, over 15 families from several villages reported similar circumstances.

A-mun, one of the FSC staff, a member of the Ami tribe and herself the daughter of a fisherman, handled the case. In her conversations with family members and fishing company representatives, she discovered the hook which snared these families. An introduction agency in league with certain fishing companies in Kaohsiung sent agents to Orchid Island to recruit fishworkers. They targeted young boys, newly graduated from junior high school. The agents promised them large monthly payments, safe ships, and provided instant cash in their pockets. What the boys didn't understand was that the money was a loan and their introduction onto a ship would cost a great deal of money. So much money, in fact, that the families will receive no compensation at all for a total of 12 months. A-mun, at the time of this writing, is still negotiating with the company to see if even a part of the monthly support can be given to the families who are poor and struggling. The scams of introduction companies are not new to the work of the FSC. Fees can cost as high as US$1,000. It is not unusual for the prospective fishermen to be plied with liquor or lured with the promise of female companionship. The most effective cure still seems to be prevention. Since opening its doors, the FSC has conducted numerous seminars among aboriginal communities, which provide the majority of workers on Taiwan's deep-sea ships, and has educated hundreds about the methods of introduction companies, as well as other dangers.

At times the dangers are grim beyond imagination. Masao, another FSC staff member and a former fisherman, worked with a reporter from the China Times, one of Taiwan's largest newspapers, to investigate a case of severe abuse. A 35-year-old fisherman returned from a voyage last May where he was regularly beaten with iron bars and metal whips by a demented captain. Four of his teeth were knocked out; his upper lip split in half, his back littered with obvious scars. But worse, his left eye was put out; his right eye, even after surgery, has only one-third vision.

Unfortunately, attempts to expose the captain, who has conveniently disappeared from Kaohsiung, have not been received with welcome by the boat's owners. There are few avenues which this

- Over the past 20 years, the pace of industrial development has swept the island of Taiwan into a kind of economic frenzy.

particular fisherman can pursue for justice, although the FSC has arranged for him to meet with its legal advisors. This example of maltreatment is extreme but at the same time reveals the tension which permeates the island's deep-sea fleet. It is not unusual for the men to work 16 back-breaking hours a day. There is high risk with low wages and the boredom which accompanies long distance voyages. Fights break out among the crew themselves, especially now when a growing number are composed of foreign labourers from the Philippines, Thailand and the Mainland.

The international aspect of the FSC's mission to Taiwan's fishing community is central to another serious problem, that being detention. From 1980 to 1989, over 500 Taiwan fishing boats and 8,700 deep-sea fishers were detained in other countries from the Philippines to Russia, from the United States to Argentina. Since Taiwan has diplomatic relations with few countries, negotiating the fishermen's return is complicated. Reasons for detention are many. A ship is blown off course or there is a mechanical break-down. Often fishing companies order the men to intentionally invade other countries' territorial waters to maximize the size of the catch. It is the

- Families of young fishermen live in poverty while awaiting monthly support payments.

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fishermen who are innocent victims. The crews are branded as criminals and thrown into jail or detained aboard ship -- all for obeying orders. While detained, their families receive little or no support. Many return owing the company as much as US$4,000 for plane tickets, legal fines, or for the loss of the catch. In cases of detention, FSC staff work through international church contacts and the Red Cross to look after the needs of detained fishermen. Last November, a trawler was detained in Pakistan. A local prayer service was held where family members came together with others who had gone through detention themselves. A human rights group in Pakistan was notified as the case went to trial. Thankfully, the company was willing to pay up and the crew was released after five months of incarceration in a Karachi jail. According to the testimony of one of the crew on the ship, the company specifically ordered them to intrude into Pakistani waters.

The complex web of problems which plague the 650,000 fishermen and their families on this island cannot be solved overnight. The way to unravel the wrongs is with community outreach, education, and prayer. On another level, a group of FSC Board Members, lawyers, and church people are investigating the system of wages for fishermen and advocating a legislative change in their standard contract with fishing companies.

The mission of the FSC continues to derive strength from the example of Jesus who entered into the struggles and pain of all human life, sharing with those in need the Good News of God's love, mercy and justice. The goal of the FSC is not necessarily for fishermen to leave their nets, but to mend them. In Taiwanese, the words for *fish-net* and *hope* sound the same.

- The Rev. Linda Petrucelli, an American missionary from the United Church of Christ, came to Taiwan with her artist husband, Gary Hoff, in 1984. She has been with the Fisherman's Service Centre since 1986, and is presently acting director.

- Reprinted from *The Rice Bowl*, May 1990. Published by the Canadian Missionaries of the Presbyterian Church in Canada.

Snowflakes

(The Christ-Light in our inner darkness)

by Edward P. Mason

One evening just after Christmas, I happened to look out the window, and saw the gently falling snow. It was dark, but the street and Christmas lights, which lit up the evergreens, the bushes, and some of the doorways, now shone with a sparkling intensity, as the pure whiteness of the beautiful snowflakes gently fell to envelop buildings and nature's creation. Gone were the stark, naked tree branches, the bare bushes, the street pavement with its dirt and chemicals, even some dead leaves still uncollected, as they now lay covered by the new-fallen snow. The evergreens sported mantles of white sparkling finery as their branches bent under the burden of snowy beauty.

Later when my wife and I took the dog for a walk, we could not but be moved by the quietness, the stillness, the myriad of softly drifting snowflakes. We experienced peace, contentment and wonderment. The darkness of night had been dispelled with one of the glories and beauties of God's creation. At that moment, I believe we experienced something of the freedom and nature which God would have for His children.

We know that within the human creation, there is an inner darkness. In varying degrees, each of us is weighed down with a burden of guilt, jealousy, fears, dislike of others, soul-destroying anger. We are heavy laden with anguish and worry, and those thoughts and experiences of the past which, because of their hurtful nature, have been buried in our subconscious, there to fester throughout one's life. We too, are sometimes burdened with feelings of helplessness, worthlessness, and failure. The dark night of human experience lies within us.

Thus, that very darkness itself wounds and maims God's marvelous human creation. Hence, that creation is, in various degrees imprisoned, and humankind is not free to experience fully the freedom, love, and blessing which God has prepared for His children. The pure clear light of Christ is held at bay, flickering in our lives. Christ stands at the door -- God's pure light -- waiting for an invitation to come in and be Lord, King, Saviour and Redeemer. He is here to dispel that inner darkness found within each of us.

Why are we so stubborn, so unbelieving, so skeptical, even afraid to allow Christ to come into *every aspect* of our lives? Must the dirt and grime, the "garbage" we see around us, be part of us too? You can see how the snowflakes can bring light into the darkness of a night. Know that Christ, the only true and perfect Light, brings a lasting, cleansing forgiveness -- a Light which removes the darkness from the souls and the lives of all who believe.

Each of us can consciously open the door to his or her heart to let Christ come fully into one's life, to

We were moved by the quietness, the stillness, the myriad of softly drifting snowflakes.

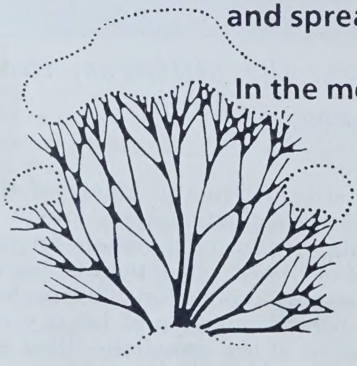
allow the Light into every corner of our being. We can surrender our every darkness to Him so that His penetrating healing Light can dispel that darkness. We can deliberately and willingly, become one with Christ, seeking to lead more holy lives, seeking to become a "Christ-light" in the gloom of the sinful world of humanity.

May we ever be vessels for the Light of Christ; our thoughts, words and actions a reflection of his perfect Love whose purity and beauty reminds us of the snowflake-filled air on a wintry December evening.

Snowflakes

They came silently in the night -- invading my garden,
almost reverently they seemed to tuck the 'mums in for their winter sleep
then touched the tips of every small bush with their feathery brush
and spread a lovely warm blanket over the tired grass.
In the morning, I beheld the arrival of the first snowflakes.

Mae Moyer Angelos



A Challenge from the President - Joan Sampson

Changes = New Opportunities!

Welcome to 1991. The past year and a half some of you have found unsettling, as our denomination labours towards a re-organization of the agencies of the General Assembly. Our society has had its closest links with the Board of World Mission, on which we are represented by eight members, and through which our annual grant is administered, and the Board of Congregational Life, on which we have two members, and with which our Area Educational Consultants have strong ties.

The 116th General Assembly of June 1990 approved the replacement, after the 1992 Assembly, of these Boards (and other units) with two major Agencies: "Life and Mission" and "Services". It also set in place a Special Committee on Restructuring to work through proposals for this process, and present detailed plans to future Assemblies.

The original scheme, approved in principle last June, proposed the development of all resources for education for mission under the Life and Mission agency. This raises some concerns with the WMS since we have been responsible for preparation of the Mission Study materials for some time. It has also been proposed that the WMS Book Room become part of a distribution service for all materials produced by the church.

Your Council and its Executive have set in place small groups to work with the Committee on Restructuring to ensure that the quality of these services will be maintained, if not improved. It is our goal that the preparation and distribution of study resources, and other materials used by the Society and the whole Church, be done in the most effective way.

This whole process has produced some uncertainty, and much confusion. But Council Executive affirmed the intent of the WMS (WD) to remain as a distinct Society within the Presbyterian Church in Canada, continuing to serve in the furtherance of the mission of the church of Jesus Christ. We wish to work with - and within - any new structure, and to be represented on committees related to our particular areas of work and service to which we can make a meaningful contribution.

However, there will be changes in the way we work, and what we do within our church structure. This will give us new and, hopefully, creative opportunities to promote mission, for we intend to remain very involved in the whole area of education for mission.

Council Executive affirmed the intent of the WMS (WD) to remain as a distinct Society within the Presbyterian Church in Canada, continuing to serve in the furtherance of the mission of the church of Jesus Christ.

Perhaps we need to take a fresh look at our own society, and some of the areas where we, as Christians, need to be involved. Christ never hesitated to speak out, and even interfere, when he encountered misery, injustice, or abuse. Can we do less? There are people all around us who need a caring and healing touch, or a voice to speak out on their behalf, particularly where there are women and children - families - involved.

It was to minister to women and children that our founding societies were organized, and yet as women have gained greater participation in the world of work, and representation in decision-making bodies, we are aware of increased violence against women. Pornography has become a major industry, with women and children as its victims, and is almost impossible to avoid, let alone ignore, in today's media. Child prostitution is an alarming factor in our own country, and a very large one abroad, especially in Asia. Poverty, with its accompanying degradations and deprivations, is most prevalent among women and children, with today's changing family structures only compounding the problem. Children are abused and exploited in ways which shock and appall us.

These are world-wide problems, shared by people of every creed and nation. In recognizing them, and in sharing our concerns and resources - human, spiritual, and financial - we reach out to them in Christ's way, and show love as He taught us to love.

Pray for the Council Executive of the WMS as they seek to guide the Society in the restructuring process.

Representatives of 12 religions and 40 nations participated in a "World's Religions for the World's Children" conference last summer, and asserted that children's basic needs have a priority over competing claims - a "first call" upon the human and material resources of our society. Are they a "first call" on ours? Should we become a stronger voice for children, and for families, as well as for women, within the life and mission of our denomination, at home and abroad?

As a church, I think we must develop better ways of supporting young families in their spiritual growth: this is essential for our growth, and probably even for our survival. As the WMS, which has long included involvement of children and youth in mission as part of its purpose, we must continue, and recreate, our efforts as we seek ways to support what my Sunday School superintendent of many years ago used to call the "young and rising generation". Are the Area Educational Consultants which we provide to the church being used as well or as fully as they might be?

"Women alone" have long been a strength in our Society, an indispensible resource, and a group for which the fellowship may have special meaning. "People alone" are more and more evident in today's communities: should we direct more of our resources in this direction?

The answers lie with you, the members and friends of the WMS. As we take advantage of this chance to change, and identify and develop new opportunities, we seek your prayers, your continued support, and your ideas. Let us not see "restructuring " as a threat, but as an opportunity which we use for the advancement of the Kingdom of God.

A Challenge from the Treasurer - Helen McLeish
Stewardship = Responsibility!

To many people, "Finance" is a nasty word. In church work we tend to shy away from discussing money because God and His church are more important, and we have faith that the necessary funds will be forthcoming. But "Finance" is one of the tools we use to labour for our Lord. Healthy finances, careful planning of expenditures and acceptance of monetary objectives are basic to our WMS work.

Let us have a look at how the Finance Working Group arrived at estimated expenditures and proposed Synodical objectives for 1991.

In early January 1990, the Finance Core Group (Treasurer, Assistant to the Treasurer, Executive Secretary, two other members of the Finance Working Group and the President) met to look at estimated expenditures for 1991. We tried to find ways of cutting expenses, but still allow for a reasonable salary increment for 16 people on our staff, and increases over which we have no control (including the largely unknown effects of the GST and General Assembly budget decisions which we must follow). We identified two items where spending had been well below estimate for the past two years, but we did not want to cut back on our work for the church. In February, the whole Finance Working Group and then the Council Executive studied these estimates and referred them to Council for the final decision.

We told the delegates to the Council Annual Meeting in May that the only way we could cut expenses significantly would be to reduce our staff or reduce our grant to the Board of World Mission. Council approved the figures which have since been adjusted for an increase in fringe benefit payments and for staff Continuing Education. The total Estimated Expenditures for 1991 are $1,329,813 as shown on the accompanying chart.

In August, the Core Group met again to translate the proposed expenditures (which were approved by the Synodical delegates to Council) into objectives for the Synodicals. We deducted a reasonable amount for estimated income from legacies, investment interest and special gifts, and then took other factors into consideration. We looked at givings for 1989, objectives for 1990, increase or decrease in reported memberships (knowing that these are not completely accurate because some groups do not report,

In church work we tend to shy away from discussing money because God and His church are more important, and we have faith that the necessary funds will be forthcoming.

ESTIMATES 1991

Estimates for:		% of Total Estimates	% from Legacies, etc.
Grants: to interchurch organizations and Christian literature groupsworldwide..	**$14,789**	**1.1**	**.16**
Administration: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses...	**$243,452**	**18.4**	**2.66**
Mission Education: includes salaries for three executive and four support staff, resources for Adult, Youth and Children, Glad Tidings and the Book Room...	**$337,720**	**25.4**	**3.67**
Area Educational Consultants: salaries and expenses of seven AEC's whose work relates to leadership training, Christian & Mission Education and work with groups of all ages...	**$333,852**	**25.1**	**3.63**
Board of World Mission: for outreach in Canada and overseas, sharing in the work of the Church through the Board...	**$400,000**	**30.0**	**4.34**
TOTAL ESTIMATES	**$1,329,813**	**100%**	**14.46%**

Suggested Synodical Objectives for 1991

British Columbia	$66,355*	
Alberta (5% increase over 1990 total accepted)	65,763	
Saskatchewan (27,000 accepted)	28,620	
Manitoba & N.W. Ontario	46,120*	
Hamilton & London	373,849*	
Toronto & Kingston	388,404*	
Quebec & Eastern Ont.	168,471*	
	$1,137,582	(85.54%)
From legacies, gifts & interest	192,231	(14.46%)
TOTAL ESTIMATES	**$1,329,813**	

***Suggested 1991 Objectives accepted**

and there are misunderstandings about reporting associate members, etc.) and also sudden economic changes in regions (but please consider that we are not necessarily well-informed on that subject). Then we apportioned the $1,137,582 among the Synodicals as suggested objectives as shown on the chart. That total amounts to an increase of 6%. If you gave $5 per month in 1990, try to give $5.30 this year. If you gave $10 per month, then try to give $10.60 - it really isn't a large increase when you think in those terms.

When the delegates to the Council Annual Meeting accept the estimates, then we all share the responsibility of meeting the financial objective required for those expenditures. Over the past few years, the British Columbia Synodical has accepted their objective, and achieved anywhere from 98 to 100% of their total. Their givings per members are the highest in the WMS (WD). Would that we all could achieve that goal, and their level of enthusiasm!!

The WMS (WD) provides AECs who are available to the church at large for planning meetings, conducting leadership training seminars, helping to form youth and children's groups, leading workshops, etc. We produce Mission Education materials for children's, youth and adult groups. We publish the Glad Tidings at a reasonable price, and we provide materials for promoting missions in congregations, Presbyteries/Presbyterials, and Synods/Synodicals. We donate to Christian Literature projects around the world and we give $400,000 a year to the church for the "work of the Board of World Mission".

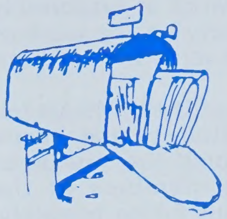
While we are conducting the business of our Society as carefully and efficiently as possible, we are also aware that we, like you, are stewards of God's gifts to us. We administer your givings as responsibly as we can - to carry on the work of the WMS and to serve the Lord our God.

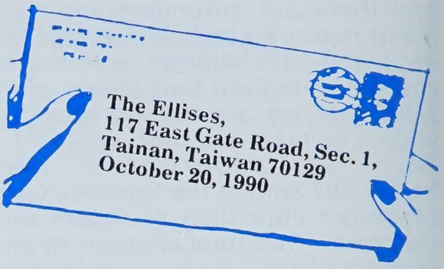
As members of the WMS we undertake mission study so that we are well-informed about the mission of the church. As members of the WMS we read our Bibles privately, and engage in Bible Study to increase our knowledge of the foundations of our faith. As members of the WMS we pray, separately, and corporately for God's wisdom, guidance and blessing. In response to our prayers, each of us hears within a message from God telling us what we can do, showing us avenues of service, and guiding us in our lives. What each of us can and will do for and about mission, comes from within us, in answer to our prayers. When you think about the purpose of the Women's Missionary Society, and what you can do to help, listen to what the voice from within you is saying. Pray for God's guidance, listen for the answer - and then act upon the answer that you receive.

We give Thee but Thine own,
What-e'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

Pray for God's guidance,
listen for the answer
and then act.

Dear friends,





The Ellises,
117 East Gate Road, Sec. 1,
Tainan, Taiwan 70129
October 20, 1990

On August 20 Joy Randall came from Changhua with a hospital car she has the use of and we borrowed another one to take Robert and Stephanie up to Morrison Academy in Taichung. We arrived there as a typhoon was hitting high gear. Joy didn't even make it home that night because of flooded roads.

Both children are having a good year. Robert is on the soccer team and is playing today in the annual trophy game against the MUCH larger Taipei American School. He was selected for The King's Players, a group of twelve students who give programs of music, skits and testimony in various churches and schools, including a Chinese New Year trip to Okinawa. The Christian Rock group, Iron 'n' Iron (Prov. 27:17), he is in made a demonstration tape of two of their own songs during the summer. Robert did the art work for the cover and the tape went on sale earlier this week. The four boys have a very good time together and it is good to see them expressing their faith so creatively.

Stephanie has settled into dorm life well. She applied for and got the position of manager for the senior girls' volleyball team, plays bass clarinet in the high school concert band, and is now on the stage crew for the school's Fall play. Both children have very good dorm parents for which we are thankful.

Here in the Tainan Theological College we have had big changes. Dr. C. S. Song was appointed Principal effective August 1. Since he is a full professor at the Pacific School of Religion in Berkeley, Calif., he can be here only about four weeks every six months.

Marilyn continues to serve on the Boarding Division Committee at Morrison which gives her a close understanding of the situation there and opportunities for input. She also is tutoring students here who need special help with English and is helping three Tainan missionary families in their home schooling of eleven children.

I have three courses this term: New Testament Introduction for 30 second-year students, English Readings in New Testament Theology for 4th year students and a course in Galations for lay men and women, Tuesday evenings. I am also Chairman of the Worship Committee again, head of the little Philosophy and Religion Department (pre-theology), advisor to its third and fourth year students and have weekend supervision of students in four different congregations.

Taiwan's economy is very strong in spite of the stock market collapse (from 12,500 points last February to 2,500 now), and the recent increases in the price of oil. Politically, many people are concerned about the

'Unification Committee" that President Lee has named to work toward unification with the Mainland.

In the Presbyterian Church some congregations are growing; many are "hanging in there" and erecting new church buildings but with little sense of mission beyond the congregation itself; and others are declining, especially in rural areas. Sunday School attendance and numbers in youth groups are also declining. There are signs of renewal, however, sometimes with a slightly "charismatic" flavour. Substantial groups of people are going to conference centres called prayer mountains; about 20 Presbyterian ministers and wives meet weekly for a morning of prayer, Bible study and fellowship in Kaohsiung and a smaller group meets here in Tainan.

We want to thank you for your friendship and for your continuing, faithful prayers.

Peace and Joy,
Ted and Marilyn

In Memoriam

Ellen Douglas

Ellen Isabel Douglas died peacefully on October 31, 1990 at the age of 83 in The Royal Columbian Hospital, New Westminster, B.C. The burial service on November 5 was conducted by a longtime friend of the family the Rev. George Philps in Gordon Presbyterian Church, Burnaby, B.C. On November 8, a memorial service was held in Kiwanis Care Home, New Westminster, where Ellen had lived for the past four years.

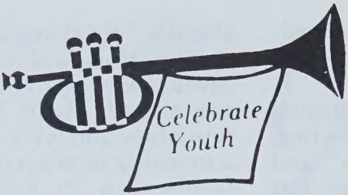
Miss Douglas graduated from the Missionary and Deaconess Training School, Toronto in 1930 and was appointed to the Bhil field. In India, she supervised schools and did evangelistic work until 1951. Prior to her diaconal training Ellen taught public school in New Westminster.

- *Ellen Douglas*

In November 1951 Ellen was appointed Hospital Visitor in Vancouver and New Westminster, then in 1961 until 1967, Deaconess for the Presbytery of Westminster. During the summer of 1954 Ellen was in charge of the Rocky Mountain House Van, Red Deer Presbytery, Alberta. From 1967 to 1969 Miss Douglas was Deaconess at First Church, New Westminster and then Central Church, Vancouver, from which she retired in 1971 for health reasons.

Ellen was born in Pictou, Nova Scotia, the daughter of Dr. and Mrs. R. J. Douglas. She is survived by brothers, Ian and Ross and their families.

Ellen Douglas influenced many people in her life. Her faith in our Lord Jesus Christ, and her love for Him could not be surpassed. Those who knew her, were truly blessed to have had her as a friend and she will be missed very much.



Off with the Old and On with The New

As we begin a new year we usually think about the past and then look to the future. The past year was a busy and successful one for CGIT. So many wonderful things happened as they celebrated their 75th Anniversary. Groups contributed to many special funds as a way of sharing their joy, things like "Operation Eyesight" and "the Children's Wish Foundation" as well as to projects in their own areas and churches.

The total number of those who attended special events like "Jamborees", "Camporees", Reunions and Dinners, and Church Services must have been well into the thousands. The "Ontario Jamboree" alone had over 1,000 girls who spent a weekend rejoicing in the rain.

Cities like Toronto and Ottawa had reunion teas which hundreds of women and men as well as present CGIT girls attended. British Columbia reported that girls who had attended a CGIT Camp near White Rock some 25 or 30 years ago had buried a jar with some of their hopes written on slips of paper. They retrieved it recently when the camp was closed. Three of the original campers were present at a special event when it was opened. BC representatives also told about a group of Japanese girls who were interned during the second world war. They kept their group together all through their internment.

So many interesting stories have been told about so many girls and the programme that has influenced them and the country in which they lived. Some of the earlier members went on to become Senators, Members of Parliament, Lieut.-Governors, doctors, lawyers, leaders of Labour Unions, writers, entertainers.

Within the Presbyterian Church in Canada, former CGIT members can be found among the staff of the WMS, and other Boards and Committees of the General Assembly. They have served as Chairpersons for the BWM and the BCL, as Presidents for the Mission Societies, Chairperson of the Board of Ewart College, and as Principal of the College. Many graduates of CGIT have also given excellent leadership in local congregations and serve as Elders and members of Boards of Managers. Many today serve as Ministers of Word and Sacrament, and in Diaconal Ministries.

Each one, no matter what their role in life has been, has left her mark on her congregation in which she worshipped, her community, and has brought honour to her country. Some even took the story and programme of CGIT beyond our shores to countries like Bermuda, Trinidad, China, Nigeria. Girls from Newfoundland were members of NGIT long before their country became part of Canada. When they became part of Canada they became part of CGIT. Praise God for what has been done through this programme and its leaders. Pray that it may continue its good work so that other girls may become "the girls God would have them be".

Lois Powrie

NEWS

500TH ANNIVERSARY CELEBRATION APPEALED

The Sixth Assembly of the World Council of Indigenous Peoples, in Tromso (Norway) [August], urged church people to 'not celebrate the 500 years of evangelization' connected with the arrival of Christopher Columbus in the Caribbean in 1492. Such celebrations are planned in particular under Roman Catholic auspices in the Americas and Spain. The assembly appeal faulted the Roman Catholic role in the decline of indigenous religions. It said Roman Catholics would do well to 'help us strengthen our religions.' [EPS]

CCC QUESTIONS GOVERNMENT REPORTS

The Canadian Council of Churches has expressed dissatisfaction with reports presented (23-24 October) in Geneva by the Canadian government to the UN Committee for Human Rights. The reports describe Canada as a meticulous respecter of human rights.

Working with the Aboriginal Rights Coalition, the Church Council on Justice and Corrections, and the Inter-Church Committee for Refugees, CCC presented its own report examining the Canadian human rights record.

It says significant violations of human rights have occurred in Canada. In particular, it cites what it describes as government failure to protect the civil rights of vulnerable social groups and minorities, such as aboriginal people, aliens, refugees, and prisoners.

A second CCC report deals with refugees. It says about 100,000 people, some of whom arrived in Canada as long as five years ago, are awaiting government decisions on their refugee status. The report says the treatment of these people is in 'direct violation' of the International Covenant of Civil and Political Rights. [EPS]

GUATEMALA PEACE DIALOGUE

General Secretary Felipe Adolf of the Latin American Council of Churches (CLAI) told participants in conversations [September 1990] involving representatives of religious groups and the National Revolutionary Union of Guatemala (URNG) that the church has a major role to play in efforts to end 30 years of struggle between government forces and rebel groups in the Central American country. He expressed hope that those leading various parts of Guatemalan society would respond to the longing of the people to live in a real and just democracy in dignity and freedom. He asked the different religious groups and the URNG to hasten the day when all Guatemalans would be reconciled as a family in a lasting, warm relationship of justice, mutual respect, and solidarity. [EPS]

ENTHRONEMENT OF 'DIVINE' EMPEROR OPPOSED

The Japan Evangelical Lutheran Church has expressed 'gravest reservations' about the enthronement (12 November), of the new Japanese emperor. The JELC protest describes the traditional ceremonies as unacceptable because they signify 'the absolutist reign of the emperor over the people', similar to the 'divine right' the emperor enjoyed before World War II, when he was officially recognized as the 'living God'. The church statement urged a new ceremony which will 'strictly adhere to the dominant principles of the present constitution concerning the sovereignty of the people and the symbolic role of the emperor'. Christians make up about one percent of the Japanese population of about 125 million. [EPS]

GOD AT WORK IN OTHER FAITHS

The Committee for Other Faiths of the conference of Roman Catholic bishops in England and Wales has published a leaflet affirming 'the presence of God, in various ways and different degrees, within the world religions'. It also notes the Christian duty to proclaim Christ who is 'the way, the truth and the life'. The leaflet stresses that 'the true trinitarian God' is the most perfectly revealed in the incarnation of Christ. It is in Christ that 'men and women find the fullness of their religious life'. It argues that since there is a lack of this fullness in other religions, Roman Catholics are to witness to their faith, while maintaining 'deep respect and reverence' for the other religions. [EPS]

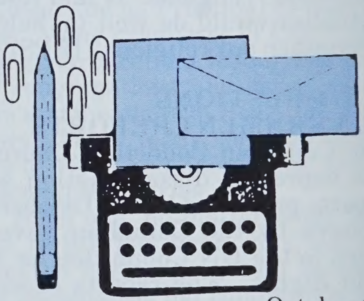
ORDINATION OF WOMEN ENDORSED

Meeting in Madras in September, the bishops and presidents of the nine members of the United Lutheran Churches in India, endorsed the ordination of women as pastors. They agreed in principle to offer all theologically trained Indian Lutheran women a pastoral, chaplaincy, or educational ministry during the next three years. [EPS]

DEBT WAIVER CALLED FOR

The conference of Roman Catholic bishops in the Philippines (CBCP) is calling for selective repudiation of the country's 26-billion-US-dollar foreign debt, describing it as 'the paramount example of a man-made disaster'. CBCP says the crisis facing the Philippines was created in part by 'wrong calculation, wrong investments, wrong decisions of individuals' and 'most likely by their wrong moral values as well'. The Philippines pays an average of 3.2 billion dollars annually, mostly in interest obligations to foreign creditors. [EPS]

Our readers write:



October 22,
From beautiful Georgian Bay.

Dear June,

Just a note to say how much I appreciate the October Glad Tidings issue. Such an abundance of inspiration and information to digest and use in our daily lives. I am especially happy to see that you are still having poetry such as Jean Rowat's lovely Ode to Beauty.

Again, my compliments on your article on saints, symbols and celebrations.

Yours in His service,
Mae Moyer Angelos

wms highlights

PRESBYTERIAL NEWS

The Fall Rally of the **Sarnia** Presbyterial was held October 17 at St. James, Forest, Ontario beginning with a bountiful potluck supper.

President Betty Hetherington welcomed all and chaired the evening. The programme guests were the Group of Seven (four men, three women) who travelled to Nicaragua in the spring as lay persons to do volunteer work. Their stories were shared as slides were shown. Some of the needs made known for a future journey were sewing supplies, fishing equipment, tools and vegetable seeds.

Special music was supplied by the Thedford quartet known as The Sisters.

More than 90 members of the **Bruce-Grey** Presbyterial arrived mid-morning at Crieff Hills Community on September 20, 1990 to participate in our Fall Rally. President Ethel Miller, Owen Sound, introduced the director of the Retreat and Conference Centre, the Rev. Bob Spencer. After welcoming everyone to Crieff, Mr. Spencer led the group in a sing-song of familiar and not-so-familiar hymns interspersed with an interesting history of the property and the work of the church at Crieff.

Following lunch, members had a tour of the new building site, the various lodges and an enjoyable walk around the property. Gathered in the dining room, part of the original school house, Dorothy Lamont of Port Elgin and Evelyn Murdoch, AEC introduced the Mission Study on Central America.

Mr. Spencer then conducted a Worship Service centred around the theme "Community of Caring". Scripture, song and story were carefully blended ending with a beautiful blessing sung as a duet at the close of the service. Wyn Smith, Priceville thanked both Mr. Spencer and his wife Maureen for their hospitality and contribution to our Fall Fally.

'Walk in Peace' was the theme for the Fall Rally as the women of the **Maitland** Presbyterial met in Belmore, Ontario, October 11, 1990.

Erlma Haldenby, first vice-president led a sing-song to open the meeting. The worship service from the Glad Tidings was presented by the Lucknow women.

After the reports and business the women divided into three groups with Frances Nugent in charge of the group studying different resources available. She also gave a quick introduction to the studies for 1991. Mildred Dickson and Kathleen Elliott each had different quizzes and puzzles in their respective groups. The Belmore women served refreshments and the meeting concluded with all singing "Let There Be Peace on Earth", and prayer by Mrs. Haldenby.

'Building for Tomorrow' was the theme of **Hamilton** Presbyterial Fall Rally at West Flamborough, Ontario on November 13, 1990.

Betty Richards welcomed the women and gentleman with morning worship by Waterdown women. Evelyn Murdoch, AEC, and Helen Sinclair presented a skit and slides on "Education - Who? Where? How?"

The morning session closed with various secretaries explaining the Mission Study on Central America.

The Rev. Wilf McLeod spoke and showed slides of his experiences in Nicaragua.

Mary Jane Bisset led the singing accompanied by Dorothy Greenwood on piano.

The afternoon session closed with worship by the women of Carluke.

The Executive of the **Vancouver Island** Presbyterial decided to hire buses to transport WMS members to the Fall Rally, held in Trinity Church, Campbell River, B.C. on October 1. By changing the format of the Fall Rally and including all women from "the island" churches, a greater number could attend.

Two buses left Victoria at 8 a.m. with women from Knox, Trinity, St. Andrew's and the Chinese Church on board. They picked up passengers from Sooke and Duncan en route and arrived at St. Andrew's, Nanaimo for morning coffee, and to pick up more passengers! On to Parksville where women from Knox, Port Alberni and St. Columba, Parksville were waiting.

During the trip games and singing were enjoyed and a happy group arrived at Campbell River around noon, to partake of a delicious lunch.

After lunch Mrs. K. Fosbery, delegate to this year's Council, gave her report and spoke around the Council theme "Building for Tomorrow". A two-hour "roundabout" followed in the form of three workshops, Crafts, Bible Study, and an introduction to the Study Book.

The Rev. Ken Wheaton gave the closing devotions and the buses departed at 4:00 p.m. stopping at a restaurant in Parksville for everyone to enjoy a dinner/supper.

Joan Monteith, President, welcomed members and guests of the **Kamloops** Presbyterial to the Fall Rally held at St. David's, Kelowna, B.C. on September 21-23. The Rev. Lorna Raper opened with prayer, followed by an enjoyable hymn-sing led by Jordis Schill.

The Rev. Neville Jacobs, Minister of West Point Grey Church, Vancouver, conducted a very enlightening and provocative Workshop on "South Africa Today" - urging Shalom to our broken world. He included the traps we often fall into when trying to deal with Sexism, Ageism and Racism. At the conclusion, Mr. Jacobs gave a beautiful interpretation of the Beatitudes.

Ivy Howard, AEC introduced the new study on Nicaragua and showed a video about the power of the "Media".

LOCAL NEWS EVENTS

The **Ottawa** CGIT Committee hosted a 75th Anniversary Party for CGIT on Saturday, October 13 at Westminster Church, Ottawa, Ontario.

The Honourable Flora MacDonald opened this great event and reminisced about her days in CGIT in Cape Breton, N.S. She credited CGIT training for the many activities she has accomplished over the years.

There was an afternoon of singing, Christian clowns (former CGITers) Orleans United Church CGIT choir sang their two songs which won Honourable Mention at the Music Festival, a roomful of memorabilia to browse through, plus the cutting of a large anniversary cake with the purpose written on it. The afternoon closed with vespers and taps.

In this time of anxiety for the poor and jobless, together with rumours of war, it was especially appropriate that **Knox** WMS, **Morrisburg**, Ontario meet for a Thankoffering service. Sometimes we forget in our Canadian affluent society to be truly thankful.

Before the service Marion Degray, the organist, taught the children of the church a hymn about missionaries. The morning service was ably conducted by the president Margaret Reynolds.

A Bible reading concerning missionaries was read by Ruth Kirkwood and Grace Dikland. A prayer for missionaries was given by Joan Farlinger.

The speaker Zenaida Binaday, formerly from Luzon in the Philippines, was introduced by Mrs. Reynolds. Her address provided us with a better understanding of the Philippines.

The Nicholls Gunn and the Isabel Taylor WMS Groups of **Chalmers** Church, Calgary, Alberta hosted a meeting the evening of October 14 at which the Rev. Rick Fee told of his work in Nigeria and showed slides. Mr. Fee's story was a revelation, his slides were clear and beautiful, and his personality such that none could class him as the "missionary type".

The social time offered a surprise. Beth McIntosh, who with her husband Jack, serves in Japan, and the Rev. Donald MacKay from Nigeria were introduced.

We were indeed blessed to meet with these three active servants of God. There were six churches represented in the congregation. An outstanding time of fellowship and inspiration.

The **Athalie Read** Group, **St. Giles Church, Calgary**, Alberta lost a devoted member in October, 1990 with the death of **Margaret Elizabeth Daniels**. Margaret was a member of the old North Hill Presbyterian Church and helped set up the Athalie Read WMS group of which she was President. She became a charter member of St. Giles when North Hill amalgamated with Pleasant Heights.

Margaret was an elder in St. Giles, became a representative to Presbytery and later Chairman of the Christian Education Committee. Her knowledge of the Bible, church history and doctrine, together with her qualities of leadership, gained respect from all who knew her. Over the years, she was Sunday School teacher, superintendent, and held many offices in the WMS at local, Presbyterial, and Synodical levels, and was honoured with Life and Honorary memberships. She served on the Board of Ewart College and on local and provincial CGIT boards. Camp Kannawin owed a lot to her enthusiasm in its early development. She loved music and provided loyal service in the alto section of the choir and at hymn sings in nursing homes. She took an active part in the Women of the Church and in Bible studies.

Margaret's insight and inspiration will be missed by her family and her many friends in Calgary and in Canada.

ANNIVERSARIES

Shakespeare, **St. Andrew's**, WMS of **Shakespeare**, Ontario celebrated their 100th Anniversary on October 17, 1990. Jeanette Laing, president, welcomed guests from Stratford-

Huron Presbytery and UCW unit members from surrounding churches.

Organist, Florence Riddell provided hymn accompaniment and special music. Eleanor Stevens, president of Stratford-Huron Presbyterial brought greetings.

Doris Hyde conducted the devotions and gave a short history of the Society highlighting special events.

Guest speaker Shawn Ankenman, theology student from Queen's University, showed slides of his trip to Israel and provided a very interesting commentary. Karen McEachern gave the appreciation remarks and the Rev. Roger McEachern pronounced the benediction and offered grace.

At the social hour Annie McTavish cut the birthday cake.

In The World - BWM News

CANADA

The **Atlantic Missionary Society** (AMS) of the Presbyterian Church, raised $4,000 for the Youth/Children Learning Sharing Project in camps and Daily Vacation Bible Schools last summer. The money will support children's projects in three partner churches in Africa: the Church of Central Africa Presbyterian, the Presbyterian Church of Mauritius, the Presbyterian Church of Mozambique. It will allow children to attend primary and secondary school where fees are charged, provide health care to others, and provide basic clothing for refugee children.

INDIA

Dr. Clarence and Mrs. Catherine McMullen returned to India October 14, after a furlough of 3½ months. While in Canada they met congregations in Ontario. They leave three of their children in Toronto: Rajive and Promila in University, Pratibha is in Community College. The youngest, Anil preceded them to India at the beginning of the school year. They return to the Punjab where Clarence is a professor at Baring Union Christian College.

STUDY AVAILABLE!

On the Journey Together

A three-session study featuring stories of Kenyan women and Canadian women that share a common theme: Rural Women; Single Mothers; and Violence Against Women.

Each session may be completed in 20-30 minutes, or expanded as the group wishes. The stories are set in the context of worship.

Order "On the Journey Together" @ $1.75 plus $.75 postage and handling from the WMS Book Room,
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Phone: (416) 441-2840

DON'T FORGET

The Glad Tidings subscription lists were due November 1, 1990. Is yours on the way?

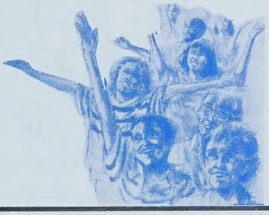
WEEK OF PRAYER FOR CHRISTIAN UNITY

The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations January 20 to 27, 1991. In Canada, the week is sponsored by the Canadian Council of Churches.

The theme for 1991 is: *Praise the Lord, all you Nations.* The texts are prepared by a team which includes Anglican, Baptist, Christian Church (Disciples of Christ), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.

Sample kits and suggestions for use are available through denominational offices and ecumenical networks.

For more information, please contact:
Richie Morgan or Jim Hodgson
Canadian Council of Churches
40 St. Clair Ave. E.
Toronto, Ont.
M4T 1M9
(416) 921-4152

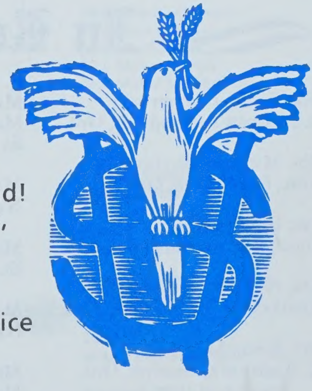


Correction: Central America Adult Packet
In the PWS & D Information Sheet, the correct phone number for the Christian Task Force on Central America, B.C. should be (604) 875-9218.

The 1990-91 Ten Days for World Development Program

"Lifting the Burden of Debt"

- Join the nation-wide study/action program!
- Share in bringing love and justice to our world!
- Take advantage of Ten Days videos, speakers, resources, and support groups!



For further information contact:
Ten Days for World Development National Office
85 St. Clair Avenue E.
Toronto, Ontario
M4T 1M8

NOTE: Gertrude Kapuma, Principal Tutor at Chigodi Women's Centre, Limbe, Malawi will be in Canada to participate as a resource person in the Ten Days programme, January 15 to February 5, 1991, and a short time following.

WELL, GOD --

WE CREATURES CONCLUDED THE 80'S IN STYLE,
SPREADING CHAOS ABOUT THIS EARTHLY ISLE.

WHILE THE RICH SUCCEEDED IN ACCUMULATING MORE,
HOMELESSNESS AND HUNGER TRICKLED DOWN TO THE POOR.

OUR WALKMANS BLOCKED OUT THE DESPERATE SHRIEKS
OF WAR REFUGEES AND DRUG VICTIMS IN THE STREETS.

WE RAISED RACIAL TENSION TO AN ALL-TIME HIGH,
SPILLED OIL IN THE SEA AND ACID FROM THE SKY.

AND EVANGELISTS TURNED FROM FILLING PEWS
TO RAKING IN MONEY FROM TELEVISION TUBES.

BUT ON A POSITIVE NOTE I CONCLUDE THIS VERSE,
WE CAN HARDLY MAKE THE 1990'S ANY WORSE.

In Remembrance

Mrs. Annie Cartwright,
St. Andrew's, Arnprior, Ont.

Mrs. Mildred Hoyland,
First, Brockville, Ont.

Mrs. Bertha Reid,
Knox, Dunnville, Ont.

Mrs. G. M. Leenders,
Strathcona, Edmonton, Alta.

Mrs. Edna Mercer,
St. Andrew's, Guelph, Ont.

Isabel Anderson,
Evaline McGhee,
Lois McKay,
May Wilson,
St. Paul's, Hamilton, Ont.

Mrs. Ed (Mary) Monteith,
Knox, Harrington, Ont.

Miss Ethleen Kennedy,
Mrs. Irma Leask,
St. Paul's, Leaskdale, Ont.

Mrs. Bunty Gimbert,
New St. James, London, Ont.

Miss Margaret Way,
St. Mark's, Moose Jaw, Sask.

Miss Jean Bernath,
Nashville, Ont.

Mrs. James K. (Unie)
McLetchie,
Knox, St. Thomas, Ont.
(formerly of Livingstone
Church, Montreal)

Mrs. James (Betty) Yule,
Mt. Zion, Ridgetown, Ont.

Mrs. Dave (Violet) Martyn,
Knox, Ripley, Ont.

Mrs. Jean Green,
Westminster,
Smiths Falls, Ont.

Mrs. Sadie Fisher,
St. Andrew's, Strathroy, Ont.

Lottie (Charlotte) Martelle,
Knox, Thedford, Ont.

Mrs. Douglas (Jean) Walters,
St. Andrew's, Wallacetown,
Ont.

Mrs. Hugh (Lillian) Stewart,
St. Andrew's, Welland, Ont.

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Our Lives

Our lives are like a maiden voyage
Upon a storm tossed sea.
We travel here, we travel there,
New wonders for to see.

We harbour first in mother's arms,
A sheltered cove indeed!
Parental guidance, prayers and love,
Before we put to sea.

Journeying on, our lives take shape.
For better, or for worse?
It all depends on us you see,
From lessons learned from birth.

New generations in our midst!
New lives for us to mould!
Do we follow as our parents did
The story as of old?

Travel on, dear ones, upon life's seas
Christ's teachings to unfold.
The end but the beginning
New life instead of old.

Norma Lyon

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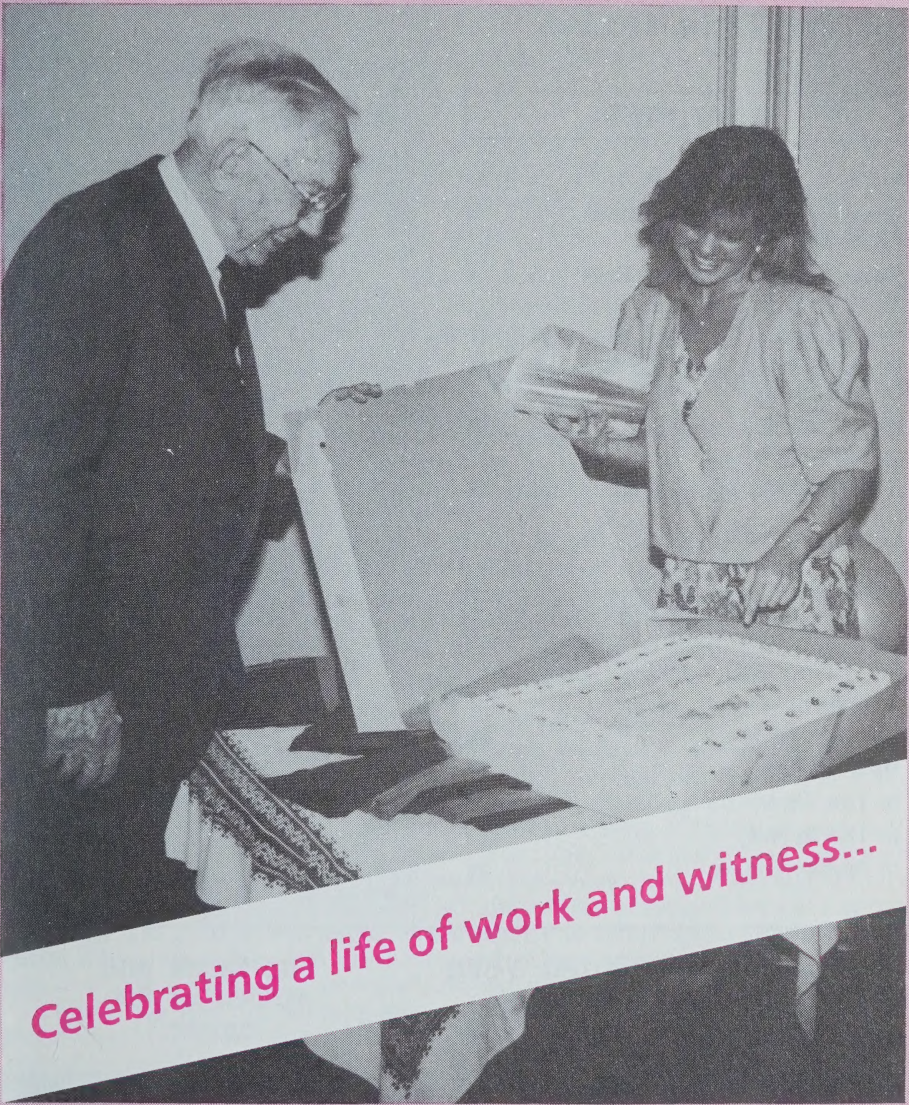

Celebrating a life of work and witness...

Glad Tidings

February 1991

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Glad Tidings

FEBRUARY 1991 Vol. 67 No. 2

L. JUNE STEVENSON
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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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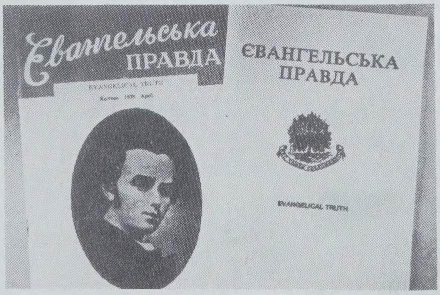
Mission of the Printed Word to Ukrainian People



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The faces and voices of the "enemy"

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February 1991

"Peace in our time..."

"Peace in our time...", Neville Chamberlain's optimistic cry to an anxious British nation in 1938 echoes again around the world. As I write this, the world is two weeks into the U.N. - Iraqi conflict. Dreams, nay *efforts* for peace in our time are being cruelly tested.

Everyone is affected when nations go to war. I recently read "No Time to Wave Goodbye", Ben Wick's story of the thousands of British children evacuated from London, England to escape the bombing during the 2nd World War. Many were cruelly treated by their 'foster' families. Many grieved for years over their separations. Some knew extreme kindness. Others benefited from a standard of living better than the one they had known. All were affected in ways that profoundly shaped the rest of their lives.

Growing up in Canada during the war years, I recall the rationing and the restrictions, the grieving for family members. I know that my childhood was affected by the absence of my father.

I recall too my own foray into a civil war area in Eritrea in Northern Ethiopia one year ago. Now as the Eritreans move into the 30th year of that war, four million people are at risk because of prolonged drought and famine exacerbated by conflict. A recent visitor reported that 65% of people's goats are dead, and that three crops have failed. Water is in scarce supply. Some men, women and children who have hoped so long for independence may not live to celebrate that victory.

The war in the Persian Gulf impacts directly on the Eritreans. The Sudan, via which most of the relief supplies go, has asked foreigners to leave the country. Ships that may carry aid through the Red Sea face rising costs of insurance and fuel, along with the dangers of travelling in that area.

Today, more than ever before, individual citizens, Christians and non-Christians are actively seeking peace in our time, some protesting their own government's policies. I am not surprised that everywhere in the world there are those who cry "make love not war" and refuse to support acts of aggression. Nor am I surprised when people choose to enter areas of conflict because they wish to stand in solidarity with others whose lives are in danger, and in whose struggles for peaceful and just solutions they believe.

While the war in Iraq may *appear* to have nothing to do with us, peace has everything to do with us. The world today is one large neighbourhood, united by satellite and air travel. A bomb falling in Tel Aviv reverberates around my living room. Marjorie Ross in Cyprus writes her story (see p 8) and it reaches my office by FAX in minutes.

In a time when a bomb can travel 600 km in six minutes, peace is not a fantasy, it is a necessity. There cannot be peace between nations until there is peace between individuals. Reconciliation begins in one's own back yard. What's happening in your neighbourhood?

Written in Love
June.

Mission of the Printed Word to Ukrainian People

by Michael Fesenko

Євангельська
ПРАВДА
EVANGELICAL TRUTH
ЄВАНГЕЛЬСЬКА
ПРАВДА
EVANGELICAL TRUTH

- An annual grant of $1500 from the WMS Christian Literature budget goes towards the publishing of "Evangelical Truth" and translation of articles and books into Ukrainian.

At the time I began this work in 1929, there was no previous thrust among Ukrainians in Toronto, it was a completely new undertaking. In the 1940s, as the Ukrainian Presbyterian congregation, we built our own church. More than fifty years have passed since the beginning of our work in Toronto. During the latter part of that time it became apparent that due to diminishing Ukrainian immigration and an increasing process of assimilation, the Ukrainian work had to be reorganized. The membership of our church had scattered all over the city, and were attracted to local Presbyterian churches along with their Canadian-born children. It did not make sense to ask them to come all the way downtown to our church.

On my suggestion, our congregation requested the Presbytery to dissolve the congregation and to take over our property to be sold. However, the proceeds from the sale of the property were to be used for continuing Ukrainian work, but of a different nature, that of the printed word. There was and is a great field for the spreading of the Gospel by this means, both at home and abroad. The necessary funds for the work would be provided by the sale of our church. Other work such as broadcasting, visiting, would be done as time allowed.

This plan of work was accepted with the full consent of the membership of the congregation, and a joint committee of the Board of World Mission, the Board of Administration, and the Presbytery of West Toronto. It was later confirmed by the General Assembly.

At the request of the Ukrainian congregation, the Presbytery created a permanent Advisory Committee to assist me in this work. The congregation elected five members for this Committee, Canadian-born professionals who now occupy positions of responsibility in different Presbyterian congregations. They are well qualified for this work, and also know the Ukrainian language.

I also receive an annual grant of $1,500 for the work, from the Christian Literature budget, Women's Missionary Society.

As to the present nature of my work, I still remain in touch with our former members, but my main concentration is the printing of the journal "The Evangelical Truth" in Ukrainian, and the translation of articles and books for lay ministers in Ukraine and elsewhere.

The "Evangelical Truth" has been published for over half a century, it is now in its 51st year. It is a 32-page publication published between seven and eight times a year, with a present circulation of one thousand. We ask for donations, rather than subscriptions as we used to, as in the latter case we would now have to pay tax. In both instances readers' financial support has turned out to be the same. However, from its very beginning, the "Evangelical Truth" has been a missionary journal, sent out freely on request. It was a great help in my mission work.

The bulk of our journal circulates in Canada and the U.S.A. As well as individuals, all Ukrainian newspapers and magazines receive it, and at times use its material, giving credit. We encourage our readers to send used copies to families and friends in the Ukraine. We also send two hundred copies free of charge to the offices of Ukrainian

- Victor Polisczuk, printer of Evangelical Truth (left) chats with members of Fesenko's former congregation.

- George Lowe (right) Assistant Minister at Knox-Spadina with Michael Fesenko.

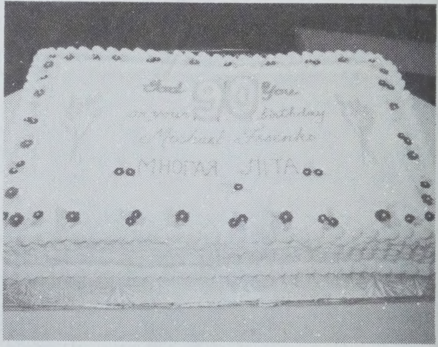
- Friends and family gathered at Knox-Spadina Church, Toronto to celebrate the life and work of Michael Fesenko on the occasion of his 90th birthday on December 1, 1990.

physicians and lawyers in Canada for use in their waiting rooms.

The "Evangelical Truth" is sent abroad to state libraries in England, the U.S.A., Germany, Czechoslovakia, and recently to the Ukraine. Many individuals of Ukrainian background in South America and Australia receive it free of charge. At the present time, with Gorbachev opening the door for Christian literature to the USSR, I am concentrating on sending our journal there.

In the Ukraine today, there is a great and urgent demand for Bibles and Christian literature. Until recent times, the printing of religious literature was not allowed in the USSR. There are no seminaries for training ministers, and those leaders who survived in underground congregations were solely self-taught. The church was persecuted without mercy. Christian literature and Bibles were prohibited, and confiscated if discovered, and the "offenders" punished with imprisonment or banishment to Siberia.

Religious material to counteract the atheistic propaganda generated by the government was desperately needed. We anticipate further requests for the "Evangelical Truth" because of glasnost and perestroika. Already, thousands of Bibles have been sent there, with the help of the Presbyterian Church in Canada. Today, with the loosening of



- *Son-in-law Walter Melinyshyn (left) presents gift from family while daughter Rhoda (centre) and granddaughters Elizabeth and Leigh (right) look on.*

restrictions and the "legalizing" of religious freedom, a tremendous opportunity is now at hand.

In addition to the "Evangelical Truth", I have also translated and published the following books in the Ukrainian language: *Halley's Bible Handbook* by Henry H. Halley. 855 pages. Ten thousand copies were sent to Ukraine. I have heard comments to the effect it is the most popular book there now; *Westminster Confession of Faith; Larger and Shorter Catechisms; The Bible, Natural Science and Evolution* by Russell W. Maatman; *Wonder of the Book* by Professor Dyson Haig; *Book of Sermons; Hymn Book; The Revelation to John (a Tale of Two Cities)* by Rev. Wm. Iver Campbell; *Jesus the Refugee* by Dr. Charles Hay; and other shorter booklets.

I also had a regular broadcast to the Ukraine for five years, via Trans World Radio in Monaco, Europe. This had a very good response. It is fortunate that the Baptists are continuing this work, given the present open doors to the Ukraine.

At the beginning of the Second World War, the Ukrainian provinces of Wolynia and Galicia contained a Ukrainian Presbytery of thirty congregations connected to the Presbyterian Church in Canada. Before the War, the PCC sent a missionary to assist them. Unquestionably, ministers and many members were exterminated, but some may still be there. I would like to find out what happened to them.

In the history of Ukrainian immigration to Canada, the Presbyterian Church was the best friend of Ukrainians, especially in western Canada, building hospitals and schools for them and otherwise caring for the people. As a result, and according to the statistics, there are thousands of Ukrainians in Canada who declare themselves to be Presbyterian.

I am especially interested however, in Ukrainian Canadians who have left the "traditional churches" (Greek Orthodox, Greek Catholic and Roman Catholic) and have not joined any other church. It is a large field and responsive, and should not be neglected.

This mission work by the printed word has been a steady beacon of light to beleaguered Christians behind the Iron Curtain, in part because of the message of hope contained in the ongoing proclamation of Christ's saving grace, and in part through the knowledge that North American Christians were still remembering them in their isolation and deprivation.

I thank God for the privilege of serving in this way. I pray God that He will allow me to continue in health for this purpose for some time yet to come. I appreciate the faithful encouragement of the Women's Missionary Society and the Board of World Mission in this endeavour for these many years.

- Michael Fesenko, a retired minister on pension, is on the appendix to the roll of the Presbytery of West Toronto. Officially retired, he continues this mission work to Ukrainian people without remuneration.

Report from the Middle East: Special to Glad Tidings

Written January 24, 1991 by Marjorie Ross

- Marjorie Ross

I started writing this article in a hotel room high on the mountainside overlooking Beirut, Lebanon, and I am finishing it at Douglas duCharme's desk in the offices of the Middle East Council of Churches in Cyprus. We are seven hours ahead of Toronto here, and I hope it can be faxed back to the Glad Tidings office in time for their deadline.

I was asked to write from here to give you my impression of how the Gulf Crisis, (now the Gulf War) is affecting people here, and this of course has been the object of the questions we have been asking over the past ten days. We had hoped to travel to more countries, but the outbreak of war has meant that our travel was limited to Cyprus and Lebanon.

We have met with many church leaders, two leading Muslim clerics, the Ministers of Foreign Affairs of both Cyprus and Lebanon, and many ordinary people in the churches. To all of them we have conveyed the concern of people in Canada for peace; we have told them of the prayer services which have been held, and of the Canadian churches' statement that sanctions should be given more time to take effect. From all of them we received a very clear picture of how the people of these two countries, at least, view the situation.

If I had finished this article before I left Lebanon, I might perhaps have had an easier task. In Beirut we were able to see the news of the war on television through the various Lebanese channels, often containing sections of the CNN coverage with an Arabic or French voice-over. Mostly we heard the war news as passed on to us by Lebanese, and I had a fairly coherent picture of how they saw it. In Cyprus, the international service of CNN is available around the clock, and my first hour back here was spent in shock, passing through a cultural divide, and seeing the war once more through the prism of the Western media. I saw and heard the vice-president of the United States pronouncing a benediction on U.S. service men and their families, and heard the commentators complacently assessing the content of the day's military news-briefing.

Closer to home for me as a Canadian, was the fax from Toronto to say that the House of Commons had passed the government bill effectively making our forces in the Gulf part of the armed assault. I am wondering, "Has this meant that people at home are now feeling that it is our patriotic duty to support our participation in this war, even at the minimal level at which we are presently involved? How are they going to regard the churches' ongoing opposition to the war, including, for example the statement which our delegation issued with the Middle East Council of Churches calling for a cease-fire, and a return to negotiations?"

I don't know the answer to these questions, and, in any case the situation may very well have changed significantly by the time you read this article. And so I will carry on with my assignment, conveying to you how the people here are affected by the crisis.

To begin with they are very worried by all the same imponderables that worry people in Canada - the threat of chemical or nuclear weapons, the damage to the environment by burning of oil fields, the escalation of the war well beyond its present limited range. Whenever the subject is discussed you can see many anxious eyes, and no one is far from a transistor radio, or better still, a television. People carry transistors into meetings and sit holding them to their ears, straining for the news.

All these worries have a more immediate impact for people here, first because they are so much closer to the scene of conflict, and second because many have had first hand knowledge of the devastation of war. People in south Lebanon are clamouring for gas masks because they know the Israelis a few miles to the south are issuing them to their people, and clouds of poison gas do not respect borders.

People believe that the West does not care about their problems, and will only act if its own interests are at stake.

No one supports Iraq's invasion of Kuwait. Everyone agrees that Iraq should withdraw. The disagreement, and it is very strong, is over the means adopted by the United States and the "coalition". People here feel that negotiations and sanctions were never given a chance. In both Cyprus and Lebanon people asked bitterly why the West did not move with similar vigour to implement United Nations resolutions designed to bring a just peace to their countries. (Cyprus was invaded by Turkey in 1974, and Lebanon has been wracked by civil war in which Israel, Syria, and, more distantly, Iran have played a part.) The Palestinian question has been the subject of numerous U.N. resolutions over the years, but none have ever been implemented.

People believe that the West does not care about their problems, and will only act if its own interests are at stake. Over and over we were told that Kuwaiti oil matters to the United States; the sufferings of the people of Cyprus and Lebanon do not. Since they feel no effort was ever made to implement the U.N. resolutions relating to their problems, they view military action to implement this resolution with extreme suspicion. They see it as armed intervention in the region to further the West's interests. They recognize Saddam Hussein's many

One of our goals has been to make it clear that the countries opposing Iraq are not a Christian coalition.

defects, but as the leader of an Arab nation standing up to the aggression of the West (as they see it) he has their admiration.

It is true that the United States has succeeded in bringing a number of Arab states into its coalition, by using a combination of rewards and threats to cajole governments into cooperating. But there have been large protests in many of these same Arab countries against their government's policies. In the words of one distinguished Lebanese, as this war stretches out, these governments "are going to lose their peoples".

In Islamic countries, religion and state policies are inseparable. One of our goals has been to make it clear that the countries opposing Iraq are not a Christian coalition, although there are many Christians in the armed forces. It is vital that ordinary Arab Muslims do not identify Christianity as the enemy, for no other reason than the safety of the millions of Arab Christians who live in this region.

On January 19, we met with a senior Mufti in Beirut, a Sunni Muslim, who talked to us for twice as long as we had anticipated. At one point he became very agitated and said that he had heard on television a report that the lights of the bombing of Baghdad were like lights on Christmas Eve. Whatever that pilot meant, Muslims hearing him understood that destruction raining down on the Iraqis was a Christian celebration. The Mufti said that "these people are playing with fire and will be destroyed".

He meant that this attack on the faithful, particularly on innocent people, will prove disastrous for the attackers. We can also say that people like that young pilot, and all those who have planned this military solution to the problem are indeed playing with fire. They have opened the lid to a Pandora's box which will not easily be closed.

On January 20 the Canadian delegation was asked to take part in the regular morning service of the Evangelical (Presbyterian) Church in East Beirut. Dr. Stuart Brown of the Canadian Council of Churches preached the sermon, partly in Arabic, and I was asked to lead in prayer.

I was introduced as a Presbyterian "sheikh", the Arabic word for elder. I prayed for peace, and for all those affected by the crisis on both sides of the conflict, both combatants and civilians. I also prayed for God's guidance for the leaders of the nations involved. Afterwards, the congregation thanked us again and again for coming. They said that while they knew other Christians were thinking of them, it became more real when people actually came.

Finally, I know that many people who knew of our visit here at this time were praying for our safety. I felt almost as if I was being borne here on a wave of love and concerned prayer. Thank you all from the bottom of my heart. We have never been in danger, but there have been many times when it was good to feel sustained by the prayers of those at home. Tomorrow as I leave, and in the weeks ahead, I will be praying for God's protection for the people we are leaving behind. They covet your prayers also.

*- See **NEWS** item p 24 re Marjorie's trip.*

In Memoriam: Dr. Mary E. Whale

Dr. Mary Whale died suddenly December 19, 1990, after a heart attack. A service of celebration and thanksgiving was held at Gateway Community Church, conducted by the Rev. Patricia Hanna. Mary was an Elder and a long time loyal leader of Gateway Church and Erindale Church. Following the decision of the General Assembly in 1966 to ordain women to the eldership of the Church, Mary was one of two female Commissioners to the 93rd General Assembly.

In her professional career, Mary was a teacher, journalist and mission program executive. Born and raised in London, Ontario, she graduated from the University of Western Ontario with a Bachelor of Arts degree. She taught high school in the counties of Simcoe and Essex, and with the Toronto Board.

It was a fortunate Women's Missionary Society that, in 1948, hired Mary as Editor of their official magazine, *Glad Tidings*. While journalism was Mary's first love, her interest in missionaries and overseas staff of the Presbyterian Church in Canada led to her appointment as Executive Director of Overseas Missions for the WMS. Travelling extensively to various overseas areas where the WMS had staff, Mary became a valued colleague and friend to many of the missionaries.

In 1973, Mary was appointed Secretary for Mission Personnel with the new Board of World Mission where she continued until her retirement in 1981. Mary's responsibilities included recruitment, processing and further training of candidates for mission appointments in Canada and overseas. She retired in 1981 but in September 1990, returned to the Board of World Mission staff for one year as acting Secretary of Education for Mission.

In 1982, Mary was honoured with an honorary Doctor of Divinity degree from Presbyterian College, Montreal for her service to mission and the Church.

Mary's commitment to the Church of Jesus Christ extended to the ecumenical community: she supported and gave leadership in the Ecumenical Forum of Canada, the Canadian Council of Churches, and the Vellore-Ludhiana Committee of Canada.

Those who knew Mary appreciated her wry sense of humour, especially her love of puns. In times of relaxation, Mary could be found birdwatching in the countryside or playing cribbage. Her favourite kind of vacation was traveling and camping through the country.

Miss Whale leaves a brother Brock and sister Ruth, their families, and many friends who celebrate her life.

Thank you:
On behalf of Mary Whale's family and myself I would like to express our thanks for the many expressions of sympathy and In Memoriam gifts received from members of the Society and Presbyterials. We all felt upheld in prayer through this difficult time. Mary's contribution to the Society and to the lives of those she knew will long be remembered.

May Nutt

The faces and voices of the "enemy"

by Ron Rempel

On August 2, Iraq invaded Kuwait. In a short while the U.S. and then a broad range of countries under the UN umbrella said to Iraq an emphatic: "No, you can't do things like that! A large country taking over a smaller country is not only unacceptable; it is also a violation of the world order."

Canada quickly joined in the anti-Iraq coalition. And right on the heels of sending federal troops to Oka, Quebec, the Canadian government sent ships and troops to the Persian Gulf. While the "enemy" in Quebec was a bit hard to define, the "enemy" over there seemed clearer. (Although some of us had to consult our maps to make sure where this little country of Kuwait was.)

Saddam Hussein, the individual, was the enemy. Caspar Weinberger, a former US defence secretary, referred to Saddam Hussein as the thief who had to be forced to give back what he had stolen, and to be prevented from ever stealing again.

Mounting war rhetoric in North America faced us all with a dilemma that had not been this sharply focused for a number of years. Do we accept the national definition of "enemy" and thus lend our support to mobilization for war? Or do we probe just a bit deeper into the issues?

A 12-member Christian Peacemaker Team delegation -- sponsored by North American Mennonite, Brethren in Christ and Church of the Brethren churches -- was part of the effort to probe a bit deeper, and to struggle with the meaning of peacemaking with more than one side of a complicated picture in our heads and hearts.

Three Canadians and nine Americans -- four women and eight men -- spent five to six days in Iraq from November 21 to December 1. I was part of the group as a journalist with the religious press.

I'd be lying if I said I felt no anxiety boarding the Iraqi airliner on November 23 in Amman, Jordan. The fact that I had only just been issued a one-way ticket by an Iraqi official fed into fears conveyed by all the people back home who thought I was either brave or crazy to venture into this part of the world.

We were not the only international peace group in the country. Housed in a resort area at a "World Peace and Friendship" camp, we rubbed shoulders with a variety of peace groups and diplomatic envoys.

Our contacts in Iraq confirmed what we had been told ahead of time. The voices within the country are at best muted. It's a tightly controlled society. There were no open forums for debate and dissent. So we had to take our first reading, from informal contacts with young people, taxi drivers, market vendors, and our hosts from the Organization for Friendship, Peace and Solidarity.

They received us warmly. We were struck by their pride in their history and national achievements. As one commentator put it: "We -- the Arabs" -- were the people who took the Greco medicine and philosophy and math and preserved it and added to it and passed it on to the west to spark the renaissance and the age of enlightenment."

Representatives of the Iraqi women's federation proudly cited dramatic decreases in illiteracy and in infant mortality plus the leadership of women in conservation, politics, and many other areas of society

-- initiatives all encouraged from the top. Though over 90 per cent of its people are Muslims, the state itself is secular. There is some measure of pluralism and freedom for women and for all religions.

The willingness to sacrifice and to fight for the nation was evident most vividly in a rally at an elementary school. The principal, with a loud-speaker system, led the entire student body in a chant: "Bush, Bush, take your hands off...We'll fight the embargo...We'll defeat evil...We'll give our life, our blood." It was chilling to see these young children being mobilized for national aggression and to see imprinted on them the definition of North America as the enemy.

The same spirit also came through in speeches from political officials with whom we met, as they rehearsed their reasons for invading Kuwait: border disputes, fights over oil prices, unhappiness with the wealth and immorality of Kuwaiti leaders. They voiced indignation over the quick western response before the Arabs had a chance to resolve the dispute themselves, and indignation over the west coming down hard on Iraq, but not on Israel for its much longer occupation of neighbouring countries.

Yet even in the midst of the aggressive, official rhetoric we also saw and heard hints of a broader spirit, a yearning for more freedom than the closed system allows.

There's a "quiet criticism" emerging from within, noted a Christian Science Monitor article. Some artists and intellectuals, even though they support the regime, wonder how long it can pursue social equality and reform while at the same time so harshly suppressing most, if not all, political dissent.

Political leaders, like Mahdi Salil, the speaker of the National Assembly, told us his government would be open to any hints of willingness to dialogue from "the other side." Religious leaders, like Matti Matoka, bishop of the Syriac Catholic Church, appealed for peace between Christians across the "gulf." A December 3-5 peace conference was being planned by the various Christian groups in Iraq.

We offered symbolic expressions of peace, like a $12,000 shipment of medicine which we delivered to the Red Crescent Society. Where possible, we left other gifts prepared by

- Landrum Bolling (right), a Quaker member of the CPT delegation, presenting the case for Iraq releasing all hostages to Adnan Daoud Salman, a minister in the Iraqi National Assembly.

- Iraqi elementary school children in their classroom.

folks back home. With government officials, we advocated for the hostages not only of our own countries, but for all the hostages.

In all our contacts, we handed out an English and Arabic statement clearly identifying ourselves as a Christian, church-based group and requested permission to have a public prayer service on the Saudi Arabian - Iraqi border between the armed camps. It was refused. But we did go to Babylon to pray amidst the ancient ruins of that former imperial power. The Iraqi media which did not accompany us later wrote an article about the prayer service.

When we returned to Amman, Jordan feelings were running high. It was November 30, the day after the United Nations passed the resolution authorizing the use of force if necessary to remove Iraq from Kuwait. The amplified sermon from a mosque near our hotel was sprinkled with "Bush... Americans... Jews."

We had contact with a variety of Jordanians who were much freer to speak than the people we had met in Iraq. Leila Sharaf, the former Minister of Information for King Hussien, stated the tension bluntly. "I wouldn't want Saddam Hussein as my ruler," she said, "But I feel with him the anti-imperialistic feelings against the U.S."

From beside Sharaf's house we looked west across a valley to the mountains between Jordan and Israel. Jerusalem was only about 100 km to the south west. Yet there is a huge divide. Anyone with an Israeli stamp in their passport cannot get a visa to enter Jordan. The Jordanians are caught between Israel to the west, Iraq to the east. Saudi Arabia to the south has cut off some of the oil supplies to Jordan because of its attempts at neutrality in the gulf crisis.

In a rapid-fire 45-minute lecture, a Jordanian publisher and former editor of an Amman daily newspaper condemned Iraq's occupation of Kuwait but pointed out this action did not occur in a vacuum. Even after Iraq withdraws, he said, a long list of problems will still have to be addressed: economic collapse in the Arab world; huge economic disparities between Arab countries; despotic and autocratic political systems in a bunch of artificially-created states; the ongoing challenge and humiliation by Israel; and the growing pan Arab sentiments.

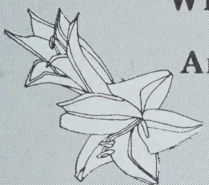
He interpreted Islamic fundamentalism -- that scary bogey-man for us here in the west -- as a massive grassroots dissatisfaction with the existing conditions. He pleaded for understanding. "Why is Muslim fundamentalism so scary and Bishop Tutu gets a Nobel prize?" he asked. He talked about the growing pressure for democratic pluralism, to which even Saddam Hussein and the emir of Kuwait and Saudia Arabia will have to give in. He agreed that the UN forces may have a role in moving Iraq out of Kuwait.

After ten days I was feeling thoroughly immersed in politics. Another group member, who had lived in Jordan for a number of years, put it this way: "When we lived here we had politics for breakfast, dinner, and supper." So it was nice to end the stay on a note of celebration -- eating and dancing at the home of a Jordanian sister of one of our group members.

We had been anxious about entering Iraq. We were equally as anxious about re-entering North America, realizing that public opinion is divided and leaders don't have all the answers either.

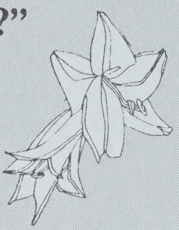
- Ron Rempel is editor and manager of the Mennonite Reporter, a bi-weekly tabloid newspaper with a circulation of 11, 000 across Canada.

"Who Has the Last Word?"



An Easter Worship Service

by Kass Whitefield



Call to Worship (Leader):

O Bless the Lord, ye people, and make the voice of his praise be heard; which holdeth our soul in life, and suffereth not our feet to be moved.

Hymn: #178 (Book of Praise) "When I survey the wondrous cross"

Reader 1: Scripture Reading: Luke 4:14-21

"Thousands of people displaced by the war are trying to rebuild their lives and communities throughout El Salvador. Something new is being born, a new experience of faith in the midst of war. The following is the testimony of a pastoral worker who visited several communities in the Department of Usulután and joined in their religious celebration.

"Salvadorans find hope in the midst of death because life is stronger than death. Despite the fact that their lives are in danger, the people in each of these communities share an irrepressible hope.

"On May 3, the Feast of the Holy Cross, the people rose early to cut flowers and build little altars in front of their homes. They decorated the crosses on these altars with flowers....

"The Celebration of the Word focused on the text from Luke's Gospel where Jesus says, 'The Spirit of the Lord is upon me, to announce good news to the poor, liberation to the captives, and liberty to the oppressed.' These words found an echo in these displaced people - poor, captive, and oppressed. Their commentaries were simple, and to the point. "We have faith because Jesus is on the side of the poor." (The Day of the Cross in Usulután)*

Leader: Lord, help us to feel the suffering of our friends in need
All: And also to feel the hope they have in you and your promises.

Reader 2: Scripture Reading: Matthew 5:1-12.

"The day after Christmas [1987], at three o'clock in the morning, a group of armed men broke into Resurrection Lutheran Church. They knocked the cross from the altar and ransacked the church....

"Bishop Medardo's reaction to the attack was clear. He called for an investigation and demanded that the attacks against his Church and against the poor cease. He also pardoned those who committed the attack. Above all, he promised that the Lutheran Church would continue its ecclesial option for the poor.

"Two days later... the sanctuary of Resurrection Church was filled with supporters of many faiths in a gesture of ecumenical solidarity. On the altar stood the crucifix that had been desecrated. Just as Christ proclaimed two thousand years ago, the message of the service was, "Do not fear, but preach the good news to the poor. Remember, 'Blessed are you when they persecute you for my sake.' " ("Do Not Fear, Preach the Good News!")*

Leader: Help us, Lord, to preach the good news to the poor
All: And to seize any opportunity we have to tell of your love.

Reader 3: Scripture Reading: Luke 24: 1-5.

A North American priest tells the story of visiting refugees who had returned to their homes:

"On Holy Saturday, we met in an open field in the light of the full moon and celebrated the coming of Easter. For hundreds of those present, it was the first Holy Week they had celebrated in their country since fleeing to Honduras as refugees seven years earlier....

"In the evening a thousand of us gathered around the fire which would light the Easter candle. By the light of the fire, I saw the faces of young people, of mothers weary from the day's work, and of elderly people who had survived the hardships of war and exile. Many people spoke about the meaning of the Easter candle, and I realized that they expected me to share a few words.

"How was I to explain what their lists of murdered loved ones meant to me? What could I say in response to their tremendous suffering and the many deaths and massacres they had endured? The only reason I felt I could say anything was because, looking at their faces, I saw their hope.

"In the six months since their return to El Salvador, a thousand men and women have created a community. They have built homes and planted fields. Out of chaos and death, they have created life....

"During this Holy Week, I became convinced that sharing is a great truth that cannot be concealed. The oppressors will not triumph over Jesus. From Guarjila, a thousand men, women and children proclaim to the world that they have not been vanquished. They proclaim a new way to live, oriented toward community service, work and hope. They speak of a new way to die and of resurrection." (Arising from the Ashes)*

Leader: Lord, show us how to create a community.
All: And a new way to live.

Hymn: #186 (Book of Praise) "There is a green hill far away"

Reader: Scripture Reading: Isaiah 58:10-11

"On March 18, 1981, the people of Santa Marta... were forced to abandon their homes. Five thousand men, women and children crossed the Lempa River into Honduras under fire from both the Salvadoran and Honduran Armies. Dozens drowned or were shot. Six years later, 1,100 refugees returned to their homes in Santa Marta from the refugee camp in Mesa Grande, Honduras. A Protestant pastor recorded the following dialogue.

"When the refugees from Mesa Grande arrived here, they celebrated their hope and their commitment to each other by giving thanks to God. The reading they chose for the occasion was a beautiful text from the prophet Isaiah, written after the return of the People of Israel from exile.

"The catechist gathered the people, inviting them to sit on the grassy field. After a short introduction, there was a dialogue between the catechist and the people based on the text from Isaiah:

" 'God will always guide you,' the catechist began.

" 'Yes, yes!' an old man responded, 'It is true, the Lord is the one who called us and guided our return. God helped us.'

" 'And you shall be like a watered garden.'

" 'Yes, brothers and sisters,' said a woman, 'we will build a new society, different from before. It used to be everyone for himself; now we are learning how to work together. If we only trust in God, we can live out a miracle, and all of us will have enough corn to eat, a new society, a new way of working, a new way of living....'

"The dialogue continued: 'A spring whose waters never run dry.'

"Several people commented, then the catechist added, 'We are called to build a new society. As Salvadorans we must be a light to all nations. We must help break the chains that enslave our brothers and sisters in other countries.... This is the spring which never runs dry: the Word of God and the building of a new society in El Salvador...." (A Spring Whose Waters Never Run Dry) *

Leader: Lord, teach us to work together for the good of all
All: And give us the will to work for justice.

Reader 5: Scripture Reading: Revelation 21: 1a, 3, 4

Father Miguel Ventura spoke to the people of the village of Calavera, whose inhabitants have known every kind of repression:

"What does Christ say to a people at war who have suffered 70,000 dead, more than a million refugees and displaced people, 7,000 disappeared and thousands of prisoners? What purpose does the blood of Monsignor Romero and of Father Octavio Ortiz serve when we see a right-wing power emerge at this time? What do the events of almost 2,000 years ago have to say to us?

"In the time of Jesus, his followers asked the same questions: Who has the last word in history? Will it be the Roman Empire? Will it be the oppressive powers that condemn the poor? Will it be death or life?

"On this night of resurrection, we must understand that we are not walking toward death, but advancing day by day toward life. Christ seems defeated but rises again on the third day. His enemies place guards around his tomb. But Christ rises up victoriously and says with a loud voice. "The God of life has the last word!"

"...You, brothers and sisters, are the living testimony that Christ is the last word, that your profound faith is the last word. We are gathered as a People of God, as a church of pilgrims, in the midst of this martyrdom, proclaiming that the God of history and the God of resurrection has the last word!" (The Last Word is Life)*

Hymn: #188 (Book of Praise) "Hallelujah! hallelujah!"

Unison Prayer:

Father, we give you thanks for your never-ending love, and for the knowledge that through the sacrifice of your Son on the cross, we have forgiveness and everlasting life.

We thank you for our many blessings, that we live in a country free from strife, with an abundance of good things. Help us to show compassion to those in our midst who are in need, and to show your love through our actions wherever we may be.

We give you thanks for the lessons we can learn from your people in Central America. Give us their courage and the assurance that nothing can separate us from your love in Christ Jesus. We pray that all those who suffer may feel your presence, and know of our concern for them. We pray for an end to the conflict which has caused so much suffering. Help us to truly understand that only you, the God of history and the God of resurrection have the last word, as we await the coming of your kingdom. Through Christ our Lord. Amen.

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*The texts above are used with permission from "El Salvador - A Spring Whose Waters Never Run Dry", a collection of testimonies from "Carta a las Iglesias" (Letter to the Churches), a publication of the University of Central America (UCA) in San Salvador.

* * *

Mission Study Tours
JAPAN

- Ecumenical mission study-travel seminars to areas in Japan such as Hiroshima, Tokyo, Kyoto, Osaka and Okinawa.
- In preparation for the 1991-92 ecumenical mission study of Japan.

A. April 1-17,1991
Cost $3,376

For information and to register for the trip, call the Northern Illinois Conference office, Board of Global Ministries, United Methodist Church, 312-346-8752.

B. May 13-31, 1991
Cost $3,900

Write or call: Marian Martin,
General Board of Global Ministries,
475 Riverside Drive, Room 1342,
New York, N.Y. 10115
212-870-3772

Correction:
On page 21 of the November 1990 Glad Tidings the address of Mrs. G. Frith, under Visitors, Hospitals & Senior Citizens was incorrect. It should be: Mrs. G. Frith, 61 Chadwick Place, Apt. 302, Halifax, N.S. B3H 3P2.

A Dollar$ and ene Quiz

Use this quiz in your Group to stimulate awareness of WMS Finances. Individuals may circle answers then move into small groups for discussion. The article "A Challenge from the Treasurer" and the "Estimates" in the January 1991 Glad Tidings should be used to assist you.

1. The WMS estimated expenditures for 1991 are
a) $2,349,500
b) $1,329,813
c) $975,302

2. The estimated income from the Synodicals for 1991 is
a) $1,137,582
b) $1,950,387
c) $827,549

3. The difference is made up by
a) Money from the Board of World Mission
b) Gifts and interest on investments
c) Cutting back on our promised work

4. The WMS Investment portfolio totals
a) over $1,000,000
b) less than $1,000,000
c) it varies

5. The capital in our investment account is
a) never spent
b) partly spent
c) all spent

6. All decisions about Finance for the Society are made by
a) Finance Working Group
b) Treasurer
c) Council Executive
d) Council Annual Meeting

7. Council advises Synodicals of the next year's objective and
a) tells them to agree
b) asks them to accept
c) asks them to accept or reject

8. Synodicals contact Presbyterials and
a) request that they accept a share of the objective
b) don't pass on information about objectives
c) ask them to think about an objective for themselves

9. Objectives are based on
a) last year's givings
b) an increase over last year's objectives
c) the size of the Synodical

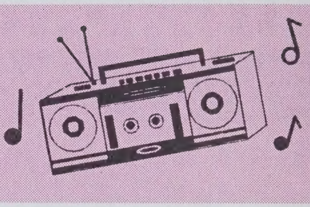
10. All givings
a) must be free will offerings
b) can come from free will offerings or special events
c) must come from WMS members

11. Because salaries and expenses increase steadily, each year groups are asked
a) to give a great deal more money
b) to increase their givings by the price of a cup of coffee per month
c) to find new ways to raise money

12. Givings from WMS groups are
a) spent by the WMS Council
b) all given to the Board of World Mission
c) spent for church administration

[Answers on inside back cover]

CELEBRATING YOUTH



Celebrating Youth! As you can see the title of our column has changed. However the intent is still the same. We want to highlight the things that are happening among children and youth in the Presbyterian Church in Canada.

Every year we send a request for information to all those people whose names appear on our mailing list. This year we sent a "Request For Information" form and a self-addressed envelope in September. But once again, for some reason we have not received many forms back.

We also sent a form to secretaries of adult groups in congregations. We asked them to check the names and addresses of all those giving leadership in any way to children and youth. Quite a few were returned directly to the office of the WMS at 50 Wynford Drive, Don Mills.

After we put the information on these two forms together we may have gathered some new information about who leaders are but very little information will appear about statistics, programme information or help wanted. Yet this is the information we need if we are to plan to meet requirements the future will demand.

We would like to see this column, in addition to publicizing what children's and youth groups are doing, become a place where we can say thank you to those who have helped young people over the years.

This month we would give thanks for the leadership of two special people. Unfortunately one will not be able to read these words of thanks from me. She has already received the thanks of one far greater. Dr. Mary Whale died in December 1990. (See the tribute to her on the "In Memoriam" page in this issue.) I remember her on this page because I knew her first as the leader of the CGIT group to which I belonged. She was always one to encourage young people in their search for God. Over the years I came to know her in many other roles in the Church. Whatever she did or said, her faith shone through as a light for others to follow.

The other person I would like to say "thank you" to is Margaret MacNaughton. I followed Margaret in a congregation as the Director of Christian Education. She also served as Girl's Work Secretary, working with both the Board of Christian Education (as it was known then) and the Women's Missionary Society, W.D. She was, "a hard act to follow". Many people throughout the church have known Margaret in a variety of positions. I think her contribution to Worship in the Church will leave a mark for years to come. She will also be remembered for a long time for her work with committees on the new Book of Praise and the Worship Book. Those who have been involved in youth ministries over the years will also thank Margaret for the contribution she made to that work as well. Thank you, Margaret, for everything.

Lois Powrie

Dear Friends

Ray and Lesley Appèl,
c/o BWM,
50 Wynford Drive,
Don Mills, Ont. M3C 1J7
November 1990

Since we last wrote much has happened in Guyana - indeed in the whole world. We perhaps are becoming increasingly aware of how each different country is interdependent on other countries. The price of petro especially reflects this sensitivity.

Many workshops, conferences and camps have been attended since we last wrote. Imagine sharing in a youth camp where the dormitory is a school building and your bed is a number of desks pushed together. Think of your bath/shower as the local river and your kitchen located outside the back of the church building with only a "fireside" stove to help aid in cooking for fifty young people.

A camp which, in spite of its simple arrangements, is filled with a spirit of learning and love. Where young people from across the country come together to share and grow in their faith. Or, imagine rising at the break of dawn to travel on a six-hour slow boat up the river with forty women to attend the annual county conference. Although weary, you can't help but be caught up in the laughter, excitement and storytelling. Or, think of the training team finally able to come together as a group for the first time to dream and plan what they will learn as they are eager to assist in the work of the church.

We have been humbled often by both the compassion and integrity of some of the church members. In spite of the seemingly impossible living conditions, rising cost of living, ongoing devaluation of the dollar and the crime and corruption in the streets, somehow many lay people in the Guyana Presbyterian Church have hope, and are trying to put their faith into action.

After much consideration, both ourselves, and the Board of World Mission have decided to end our term in Guyana. We will miss many people in Guyana, and we look forward to our new home in Vancouver.

Sincerely,
Ray and Lesley Appèl

Stewart Gillan,
P. O. Box 66013,
Broadway 2022
Transvaal, RSA
November 1990

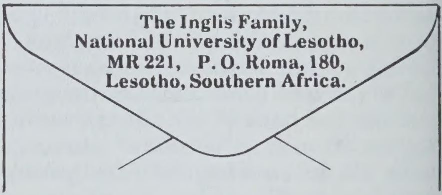
First let me thank you for your warm hospitality and for the many times we were able to laugh together and truly enjoy ourselves on the "deputation trail" - a trail which led through Sydney, Halifax, Charlottetown, Ottawa, Toronto and southern Ontario: from Cobourg to Wallaceburg and from Owen Sound to Port

Dover/Six Nations. I have a hole in the sole of my left shoe, which my elders here take as evidence that I did do something more than cool my heels while home with you. Second, I wish to thank you for your very sincere desire to strengthen ties with the Church of Jesus Christ in South Africa, particularly with your partner Church, Kereke ea Fora, and its congregations in the black townships around Johannesburg.

I spent this past week at a National Conference of Churches in Rustenburg - a most amazing and historic gathering of anti-apartheid and, until now, pro-apartheid Churches. Not since the Cottesloe Consultation of 1960, held in the wake of the Sharpeville massacre, had such a broad and disparate spectrum been represented at a Church Conference in South Africa. In a very moving confession, representatives of the Dutch Reformed Church (DRC/NGK) acknowledged their complicity in the establishment and maintenance of apartheid, and asked forgiveness for their part in the intense suffering which apartheid has caused their black brothers and sisters. The headlines spread the news throughout the country: NGK Denounces Evil Apartheid! Their confession met with a twofold response from delegates of the member Churches of the South African Council of Churches (SACC), many of whom had been imprisoned and brutalized under apartheid: 1) a sincere hearing of the confession, and gratitude for it, and 2) a firm indication that true repentance involves more than words, that the NGK is now called to work together with other churches to redress decades of social, political and economic oppression and exploitation of black South Africans, beginning with the desperate need for a just distribution of land and wealth, starting with the land and wealth of the Churches themselves!

The Conference ended with worship, during which its co-chairperson, the Rev. Dr. Frank Chikane, General Secretary of the SACC, reminded us that today [November 9] is the first anniversary of the fall of the Berlin Wall! He highlighted its empowering example for the dismantling of all walls which divide peoples, classes and genders the world over. Including, one must add, the many walls which I saw still standing in Canada! May God grant you the necessary courage and tenacity, and, yes, wisdom, as you work for justice and healing at home, in Jesus' name.

Ka Khotso,
Ka Kreste,
D. S. Gillan/Moruti Thabo



The Inglis Family,
National University of Lesotho,
MR 221, P. O. Roma, 180,
Lesotho, Southern Africa.

We are [finally, after many difficulties] in a large, four-bedroom house. The Board of World Mission generously assisted us with some additional furniture so we are quite comfortable. However, with such a late start, I have missed almost the whole first term at both the University and the Seminary, so it is unlikely that I will do any teaching until next August.

In the short term, I will be leading the local congregation, getting to know the students, becoming involved in their many organizations,and starting the hard process of learning Sesotho.

The LEC has its roots in the

mission work of French and Swiss missionaries of the last century. As such the LEC is a "high" church by Reformed standards, using a prayer book much like in the Anglican tradition. Therefore, even though I will preach in English, I will need to know enough Sesotho to lead the Congregation in the liturgy.

The children are coping extremely well with all the moves and changes. Jocelyn and Luke are now in the Maseru International "Prep" School which follows a basically British curriculum. Naomi attends a play school in Maseru as well.

I was asked to speak to a meeting of the Student Christian movement. As it was my first real meeting with students, I prepared myself thoroughly. During my talk, I thought things were going along wonderfully until a student came up from behind me and whispered in my ear, "It seems that some of the students are sleeping. Could we sing a song before you continue?" Actually it was a good idea and things went well.

The Saturday before my first service at the University, I went to my office to read over my sermon. The key wouldn't turn so I applied more pressure and broke the key. I found a similar key and the same thing happened. So I went to a neighbour and borrowed a third key. This one stripped off in the lock. I finally had to break the door down to get in. I hope it was worth it!

We've had to do a lot of reflection over the past few months on why all these delays and problems were happening to us. I've often preached in Canada against the theology of success which so permeates North American culture. But how pervasive that idea is! The notion is that if God loves us, and if God calls us, then surely every door will be opened for us; there will be no delays, no problems, no glitches. Jesus never promised such a life - quite the opposite - but we from the West tend to see God as on our side only when we are healthy, wealthy and wise.

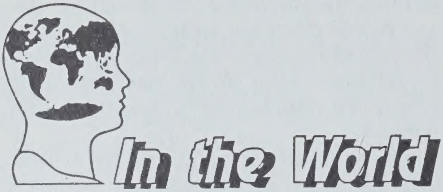
I was lamenting my own fate and all this "wasted time" when I was driving through a village and saw a young man just sitting on a stone staring into space. He had no job, no prospects. His lot was the same as the dozens of young people in the local bar, drinking to excess day after day. It struck me that the lament of so many in Africa is that people have no jobs, no prospects, no hope for the future.

What can Canadians do? We can all work for a more economically just world in which the wants of a few rich countries do not set the agenda for the world's poor to continue in misery. As a poster I saw here suggests, there is enough in this world for everyone's needs, but not for everyone's greed. We have to see global justice as just as serious a Gospel concern as individual righteousness.

As Christmas approaches it is hard to think of the manger scene while we move into the southern summer months. On the other hand, it is much easier to grasp that Jesus was born among the poor and marginalized of his day. Jesus came to announce the Good News of the Kingdom of God. In the West that Good News is obscured by consumerism and greed. Here it is obscured by poverty and fear. There is no shortage of work to do wherever God calls us to live and serve. May God grant us the grace to really see that in Christ all things are made new.

Glenn, Linda, Jocelyn, Luke
and Naomi Inglis

P.S. Naomi would like you all to know that we have two adorable kittens, Garfield and Nermil.



In the World

CANADIANS TO MIDDLE EAST

Three Canadian church representatives arrived in Cyprus Wednesday, January 16 for meetings with the Middle East Council of Churches. On January 18, they will travel to Beirut and possibly on to Damascus, Amman and/or Cairo.

Participants are Dr. Stuart Brown, General Secretary, Canadian Council of Churches; Ernie Regehr, co-ordinator, Project Ploughshares (the ecumenical peace coalition) and Marjorie Ross, chair, Canadian Council Middle East Working Group, and Director of Presbyterian World Service and Development.

The delegation will emphasize two points, both consistently stated in Canadian Council of Churches' positions on the Middle East, and the Gulf crisis: the centrality of the U.N. in resolving conflicts between states, and the need for a U.N. - sponsored international conference on the Middle East.

By travelling to the Middle East at this time, the Canadian Church leaders hope to provide a sign of solidarity to the people there.

At a time when many Muslims view the presence of western troops in the region as "Christian" troops, the church representatives wish to show that many Christians reject war as a solution to the Gulf crisis.

Interviewed shortly before leaving on the eve of the United Nations deadline for an Iraqi withdrawal from Kuwait, Marjorie Ross said it is important for Christians in the Middle East to demonstrate to their Muslim neighbours that in the West war and religion do not go "hand in glove".

Marjorie also said their delegation hoped to participate with Middle East Christians in a Week of Prayer for Christian Unity Service.

Asked how she felt about the possibility of war Marjorie said sanctions could have been given more time.

Publicity around their visit could draw attention to the ongoing efforts of the Middle East Council of Churches in peacemaking.

The group will be received by the Rev. Douglas DuCharme, Middle East Liaison for the Canadian Council of Churches.

PCR FUNDS CANADIANS

Three groups in Canada are among 69 recipients of Program to Combat Racism grants from the World Council of Churches. Funds are to be used for humanitarian activities, such as health, education and legal aid, by organizations which combat racism:

I. Groups of the racially oppressed

- Native Women's Association of Canada (US$6,000)

This association promotes the cultural, economic and political well-being of indigenous communities in Canada, especially Métis women. Funds were requested to develop research on racism in the areas of health, employment, as well as the mistreatment of native peoples. A researcher will be hired to write the paper on racism which will become the organization's policy position on racism.

- World Council of Indigenous Peoples (US$3000)

WCIP, a global organization based in Ottawa, is committed to the elimination of racism, especially the practices of genocide against indigenous peoples. It seeks to bring about unity among indigenous peoples. Funds were requested to strengthen grassroots organization, to promote communication and information organs.

II. Support groups

- Pax Christi Canada (US$3,000)

Pax Christi began in Canada in 1984 and with this request, sought funding for a fact-finding mission and public education process on the struggle of the Innu people in Labrador against the intrusion of NATO forces on and over their traditional lands.

Around the world, the WCC granted $471,000 to 44 groups of the racially-oppressed and $78,000 to 25 support groups. [CCC]

CHURCHES REQUEST END TO REFUGEE BACKLOG

A group of 11 concerned national church leaders, including Dr. John F. Allan, Moderator of the Presbyterian Church in Canada, sent [November 21,1990] a timely request to Prime Minister Brian Mulroney:

"In the season of peace and compassion, it is time to call an immediate end to hurtful uncertainty for the refugee claimants in the backlog, to bring families together and to offer them the chance to build new lives among us," the letter said.

By the end of this year, most of more than 100,000 people who made refugee claims before December 31, 1988 will have been waiting for at least two years for a decision, and some have been waiting for five or six years.

"It is unjustifiable to hurt the majority of refugees in the backlog in order to find the small number who may have an unfounded refugee claim," the church leaders said. "The human price of finding these few is just too high. Recent court decisions confirm that justice delayed is justice denied so that further delays would now undermine the rule of law which the Minister originally sought to uphold."

Earlier, the Inter-Church Committee for Refugees published a report called "Civil Rights and the Refugee Claimant Backlog" which said many refugees show symptoms of increasing distress (retraumatization) as a result of the refugee backlog process. They are hurt by forced separation from families. [CCC]

EL SALVADOR AID SLASHED

Roman Catholic officials praised a 74-25 US Senate vote to slash military aid to El Salvador by 50 percent for fiscal year 1991. The senators approved an amendment to a foreign-aid bill (19 October) to withhold 42.5 million of 85 million US dollars in military aid to El Salvador. In El Salvador, Auxiliary Bishop Gregorio Rosa Chávez of San Salvador said the action opens possibilities of peace in the war-torn country. Robert Hennemeyer, an official of the US Catholic Conference, said the US bishops support the Senate action because it urges both the US-backed Salvadoran military and the Farabundo Marti National Liberation Front, which has been fighting the military for more than a decade, to continue peace negotiations. [EPS]

CGIT APPOINTMENT

The National CGIT Association has announced the appointment of **Norma Goldsmith** as its new president.

Norma brings years of extensive CGIT involvement to her new position. At the National level, Norma has served as Vice-President, Nominating Committee Chair and Camp Committee member. Norma brings a uniquely national perspective, having been involved in the regional boards of Newfoundland, the Maritimes, Quebec and Alberta and as a leader in Newfoundland, Nova

Scotia and Ontario. Life in CGIT began for Norma at Knox Presbyterian Church in Guelph, Ontario when she was a young girl.

Norma, a graduate of Ewart College, is a Diaconal Minister in the Presbyterian Church in Canada.

She is active in her home church in Welland, Ontario, and in Presbytery and Synod.

- Norma Goldsmith

WHITE REFORMED TO ORDAIN WOMEN

The synod of the main white Reformed denomination in South Africa, NGK, voted 242-137 last October to allow women to be ordained pastors. Till now, NGK women have been allowed to be deacons. Also meeting, a synod of the [Anglican] Church of the Province of Southern Africa voted to change some English terms - such as clergyman and chairman - to language considered non-sexist. [EPS]

PENTECOSTALS VOTE ON WOMEN

Delegates to the 63rd General Assembly of the Church of God (Cleveland, Tennessee), a major US-based Pentecostal denomination, have voted to allow women to perform pastoral duties. In 1992 the Assembly will be asked to approve changes to allow women to be assembly delegates. [EPS]

CACSW OPPOSES VIOLENCE

OTTAWA - As Canada remembered last year's tragedy at Ecole Polytechnique in Montreal, the Canadian Advisory Council on the Status of Women (CACSW) urged the federal government to take steps to eliminate violence against women.

"Council members will always

BWM

CANADA

Mlle. Jacqueline Frioud became an ordained minister of the Presbyterian Church in Canada on November 29, 1990. A graduate of Presbyterian College, Montreal in May of 1990, she is the first French Canadian to graduate from a Presbyterian theological college. Mlle. Frioud had been working as a lay missionary, part time at Le Centre Reforme in Montreal. From January 1, 1991 she will be working full time as an ordained missionary.

MAURITIUS

Dr. Evalene Thom, who retired in December 1990 after almost 20 years as Director of Special Education for the Ottawa Board of Education, will leave for Mauritius mid-January.

The Board of World Mission has appointed Dr. Thom to act as a Consultant to the Ministry of Education in Mauritius for a one year volunteer term. She takes with her both professional and personal gifts as she works with the government helping to improve educational opportunities for those with physical and mental handicaps in Mauritius.

Dr. Thom is a member of Dunbar Presbyterian Church and has been an active church person in Ottawa.

remember December 6, 1989 and we pay our respects to the victims' families and friends," said Dr. Glenda Simms, CACSW President. "The Council, meeting in Ottawa, supports the call for a royal commission on violence against women and endorses the Lake Louise Declaration."

Signed on May 31, 1990 by the federal, provincial, and territorial ministers responsible for the status of women, the Lake Louise Declaration recognizes women's right to live in a safe environment. Prevention and public awareness programs, as well as services adapted to women's needs, must be implemented. "The federal government must respect its Lake Louise commitment and dedicate the necessary funds to make Canada a violence-free society."

The CACSW is an independent organization funded by the federal government, its mandate to advise the government and the public on issues of concern to Canadian women. [CACSW]

POLL SHOWS JESUS NUMBER FIVE

An opinion poll conducted by the Times of Zambia newspaper put Jesus Christ at number five in popularity among the country's Christians. The late reggae singer Bob Marley led the list, followed by South African leader Nelson Mandela. Muhammed Ali, former world heavyweight champion, came third, followed by Zambian President Kenneth Kaunda. [EPS]

LUTHER GETS CREDIT

A Lutheran parish in Washington has received a form letter from Chevy Chase credit-card company addressed to the 16th-century German church reformer Martin Luther. The letter says Luther is 'in a unique and distinguished group' with 'exceptional financial credentials,' and an 'outstanding credit background.' Luther would 'appreciate a credit line designed to provide uncommon spending flexibility.' The signer of the letter, a Chevy Chase Vice president, looks forward to Luther's reply 'at your earliest possible convenience,' and promises to 'recognize and respect your expectations' and to 'meet and exceed them all.' [EPS]

"Old CGITers" get together for the 75th Anniversary Reunion sponsored by Hamilton Presbyterial held at St. Columba Presbyterian Church, Hamilton.

Standing left to right Lois Powrie, Secretary for Children's and Teenage Work, Staff representative to the National CGIT Association, JoAnne Walter, Hospital Visitor, Presbytery of Hamilton, one of the Presbyterian representatives at the first national CGIT camp, and Dr. Lois Tupper, formerly Principal of the Baptist Women's Leadership Training School at McMaster University, Hamilton, Ontario, and who was at one time Provincial CGIT Secretary for the Maritime Religious Education Council.

In the Society

SYNODICAL

The Semi-Annual Meeting of **British Columbia** Synodical was held October 30-31 at St. Columba Church, Vancouver with the President Arlene Duff, presiding. The theme was "Freedom to Serve" and the Bible verse II Corinthians 3:17 "Where the Spirit of the Lord is, there is liberty."

AEC Ivy Howard conducted the Bible study, "Spirit of Truth Set us Free". Bible verses were followed by discussion of things that are a bondage in our lives, and then sharing how we see evidence of the Holy Spirit in our lives.

Guest speaker, the Rev. Fred Metzger, minister of St. Columba gave a video presentation and commentary on his recent trip to Hungary. He also conducted the worship service and continued the theme of Freedom. His text was John 8:31, 32.

Molly Doka reported, with several visual aids, how the children's mission package had been used in Vacation Bible School.

PRESBYTERIAL

At the Fall Rally of **Peterborough** Presbyterial Lynda Reid, AEC introduced the mission study for the coming year. Her enthusiasm and varied ideas for presenting the materials sparked everyone's interest. The women were welcomed to St. Andrew's, Lakefield by Barbara Crowe.

Each year Peterborough Presbyterial sends one child to Camp Glen Mhor. Alexis Armit of Campbellford, the camper for this year, told of her experiences.

The meeting closed with a Thanksgiving service by Elva Kerr and Margaret MacKenzie of Campbellford.

On November 5, 1990 at Grace Church, Calgary, members of the **Calgary-MacLeod** Presbyterial were happy to have June Stevenson as guest.

Hearing June speak of her experiences in Eritrea, and seeing the slides of the activity going on under such barren and seemingly uninhabited countryside, made it so vivid. The spirit of the Eritreans in such conditions, and through a long civil war was amazing.

We hope that food supplies continue to go through despite the great difficulties, and pray that the international community will recognize their pleas for help. Through voices such as June's, they may listen.

"Prayer for Peace and Justice" was the theme for the Fifth Annual Mission Workshop sponsored by **Brockville** Presbyterial held at Caigers Resort, Rockport, Ontario on the 1000 Island Parkway. Guest speaker for Friday evening was George Jackson of Iroquois. With his slide presentation he spoke of his work with underprivileged women and children in Central America.

June Boulerice of Morrisburg with her guitar led the hymn-sing throughout the weekend. The evening devotions, and the closing ones on Saturday, were led by Susan Clarke of Brockville. Saturday morning devotions were led by Athalie Read with Audrey Sine assisting.

Three Workshops introduced the 1990-91 Mission Study. Resource persons were Donna McIlveen, Margaret Boyd and Gloria Purcell. Special music included the quartet of Anne Bain, Marina Simpson, Marilyn de Bruijn and June Boulerice.

Guest speaker, Elizabeth Davidson of Manotick showed slides and shared her involvement in a Youth in Mission project in Costa Rica and Nicaragua.

The **Brockville** Presbyterial held their Fall Executive meeting at St. Paul's Church, Winchester, Ontario - theme "Bringing in God's Harvest". President Lottie Sutherland constituted the meeting with prayer.

Devotions were presented by the Morewood Group, a dramatic meditation "Harvest Home". Lottie Sutherland had the Bible study "Sowing Generously".

Guest speaker was Bette Crerar of Vernon, sharing her daily walk in Christian service with her songs and spiritual insight and depth.

The **Red Deer** Presbyterial held a well attended meeting in November in Knox, Red Deer with President Marian Dietz in the chair.

Morning devotions by Synodical President Anna Cunningham were followed by reports. After a hearty potluck lunch, guest speaker June Stevenson showed slides and spoke of her interesting and sometimes frightening visit to Ethiopia earlier this year. Painting a vivid picture of the dreadful existence of the innocent victims of a senseless civil war, she told how the people live their lives in constant fear under very clever camouflage.

We pray peace will come before the people are destroyed, and that people will be fed, cared for and educated.

The final service of thanksgiving and celebration of the present **East Toronto** Presbyterial was held Wednesday December 5, 1990 in Leaside Church, Toronto, Ontario. Joan Sampson, President of the WMS was the special guest.

The Rev. Dr. George Vais, minister of Leaside Church conducted the Sacrament of the Lord's Supper. Worship was led by Jean Dancey, Noreen Marshall and Lynda Reid; the organist was Anna Cook.

A time of fellowship followed the worship service. The new presbyterials of Pickering and East Toronto will come into being on January 1, 1991.

ANNIVERSARY

The Jean Gordon Auxiliary of **St. Paul's, Burlington, Ontario** celebrated its 100th anniversary on June 7, 1990.

A candle lighting ceremony honouring the sixteen charter members was followed with the dedication of a banner unveiled by the Rev. C. W. Simpson depicting the hands of many dedicated women who have given of their time and talents.

Mary Jane Bissett, diaconal minister, was guest speaker. In her talk "Maintaining the Name" she paid special tribute to Jean Gordon, a member of St. Paul's who served as a missionary to Lahore, Pakistan for over 50 years.

Life membership pins and certificates were presented to Jean Gunby, Joan Marshall and Donna Souter.

- Jean Gordon Auxiliary members, St. Paul's Burlington, Ont.

One hundred years of mission witness was celebrated by the WMS of **St. John's, Rodney, Ontario** when 100 guests, members and former members were welcomed to a special service by President Catherine Paterson.

Charlotte Brown, Director of Christian Education at Knox Church, St. Thomas, and whose ancestors were former members of St. John's, gave an inspiring address.

Two beautiful solos were sung by Betty Campbell of Aylmer, a former member. A history of the WMS, prepared by Catherine Paterson, was read by Yvonne Paine.

A candle lighting service was conducted by Grace Ross. Candles were lit by Helen Stinson, Bertha Martin, Marjorie DeGraw, Kay Attridge and Vanessa Paine in memory of former members and for present and future members.

Greetings were brought by Marion Weldon, Council, Margaret Strang, Synodical, Catherine McMillan, Presbyterial, and Kay Attridge from those unable to be present. The anniversary cake was cut by Barb Oliver, a long-time member.

LOCAL

A delegate from the **Fort Qu'Appelle, Saskatchewan** Peace and Justice group attended the Tatamagouche Conference - the Inter-Church Coalition on Africa. Members of groups from across Canada, Labrador to Yukon, attended this conference in Nova Scotia.

Terry Mathews-Brave was the delegate from the South African Council of Churches. She told of how many women have skin cancer from using skin-lightening creams. Chris Cavanaugh, on behalf of the Catholic Church, gave several workshops on conditions in South Africa.

The delegates left the Maritime Conference with the direction to keep alive what is going on in South Africa. The conference ended with a spectacular performance of a Dance Group doing the gum boat dance, a lively acrobatic dance involving rhythmic slapping of their heavy rubber boots.

The WMS and the Missions Committee of Session from **St. Andrew's, Calgary, Alberta** held a reception for the Rev. Richard Fee, a native Albertan, on Sunday October 14, 1990. Mr. Fee, home on leave from his work as Africa Liaison for the Board of World Mission spoke to both morning congregations about his work in Liberia and Nigeria. Shown in the photo below are (left to right): Lois Kerslake, WMS, Rick Fee and Bill Cook, Missions Committee co-ordinator.

Omission: Under LOCAL NEWS EVENTS in the October *Glad Tidings*, page 28 a report of the WMS of Cooke's Church, Chilliwack, B.C. was printed incompletely. The last sentence of the first paragraph should have read, "A television set and VCR, which have been used by the entire church, were dedicated in memory of Amy Chapman, Jean Hunt, Kitty Smith and *Eva Thomson, Thelma Aitken and Margaret Hodgins.* Our sincere apologies for this error.

Answers to A Dollar$ and $en$e Quiz

1. b
2. a
3. b - hopefully there is enough income from investment interest, bequests and gifts to make up the shortfall in Synodical givings.
4. a
5. a - spending capital is something we hope never to do because it would decrease investment income for future years.

6. a, b, c, d, are all correct - all participate in financial decisions for the Society.

7. b - when a Synodical refuses an objective, it raises the possibility of the Society cutting back on commitments for various projects.

8. a - Synodicals are encouraged to divide the objective among their Presbyterials and the Presbyterials to divide them among the groups, so that everyone can have a share in the financial responsibilities of the Society.

9. b - objectives are based on the previous year's objectives, consideration is given to givings over the past few years, increase or decrease in reported membership figures, and sudden changes in local economic factors.
10. b
11. b - the increase usually means that if you give $5.00 per month, you are asked to give another 30¢ , if you give $10.00 per month, another 60¢ a month - within the reach of most members.

12. a - all of your givings are handled and disbursed by members of the WMS (WD).

IN REMEMBRANCE

Mrs. Elizabeth VanBelle,
Ailsa Craig, Ont.

Grace Hagerty,
Knox, Fingal, Ont.

Mrs. Tom (Eva) Black,
MacNab, Hamilton, Ont.

Mrs. H. Macpherson,
St. John and St. Andrew's,
Hamilton, Ont.

Mrs. Alma Hyde,
Elmwood Ave., London, Ont.

Mrs. Neil (Elizabeth) MacCallum,
Mrs. Robert (Isabel) MacKenzie,
Lucknow, Ont.

Mrs. Wm. (Mae) Harvey,
Burns, Milverton, Ont.

Mrs. Jennie Gavin,
Ephraim Scott Memorial,
Montreal, Que.

Miss Mary Ross Arnott,
Erskine, Ottawa, Ont.

Mrs. Peggy Gourlie,
St. Andrew's, Pickering, Ont.

Mrs. Norma Neil,
St. Andrew's, Saskatoon, Sask.

Mrs. Margaret McClumpha,
Mrs. Beth Williamson,
Thornhill, Ont.

Jean Bernaugh,
Fraser, Tottenham, Ont.

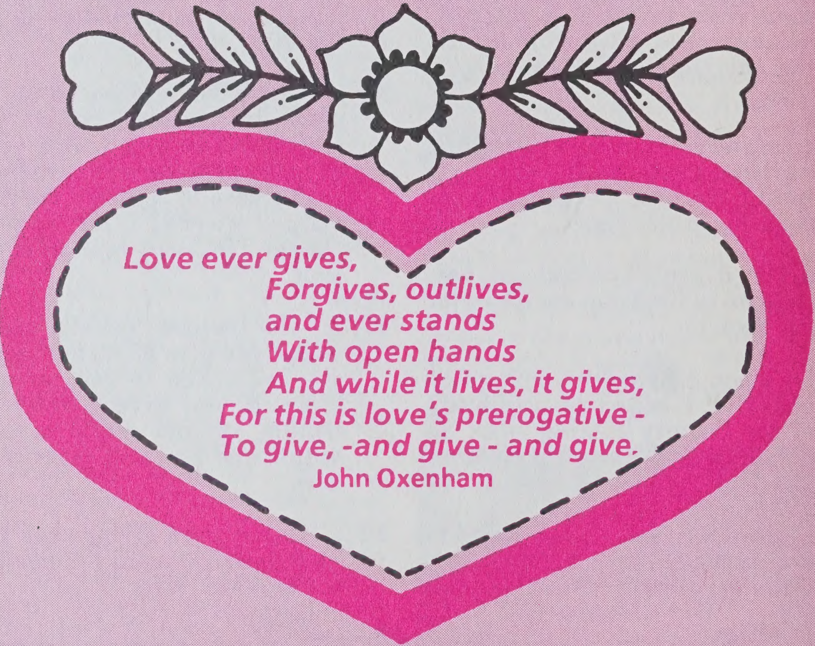
Mrs. Jean Aspinall,
West Point Grey,
Vancouver, B.C.

Mrs. Charles (Betty)
McGillawee,
Knox, Walkerton, Ont.

Mrs. Walter (Mary) Woods,
St. Andrew's, Wingham, Ont.

Mrs. Beth Morrison,
First, Winnipeg, Man.

Mrs. Peter (Mildred) Sukal,
St. Andrew's, Wyoming, Ont.



Love ever gives,
Forgives, outlives,
and ever stands
With open hands
And while it lives, it gives,
For this is love's prerogative -
To give, -and give - and give.
John Oxenham

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Please report any errors/changes in address.

Glad Tidings

March 1991

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Glad Tidings

MARCH 1991 **Vol. 67 No. 3**

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CIRCULATION MANAGER

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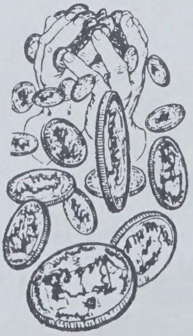
GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

Money
Changes
Hands
Frequently



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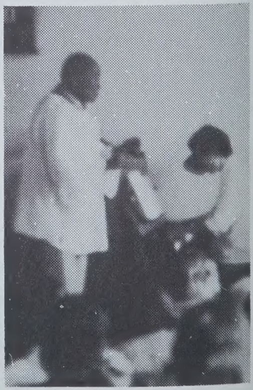
Une Eglise
En Chine
Aujourd'hui



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Eight Days Later

For Thomas it took eight days
and the human touch
of the Master
to make him a believer.

In eight days we have almost
forgotten that celebration
called Easter.
The lilies are withered,
the crowds are scattered.

But we can wait for another Lent and Easter.
The drama will play again next year:
music and processions
flowers and customs
that herald Spring.

But Thomas could not and would not wait
for faith.
His belief had perished
with the crucifixion.
And the resurrection?
that was the others' hallucination.

Let us not call Thomas a doubter
he was a stunned follower
who wanted to see the Master,
his teacher and leader.

Nor did he have
music and processions
flowers and customs
that herald Spring -
nothing to help his faith to live again.

His soul required
the sight
and touch
of the Lord.

Eight days later Thomas saw, touched and said
"My Lord and my God."
Eight days later what have we to say?

C. Sheldon Hastings

The inauguration of Pickering Presbyterial on Saturday, January 26th in beautiful new Unionville Presbyterian Church was an exciting historic event. In preparation for worship, which was led by the Rev. Shirley Gale, everyone reflected on Paul's words: "So if anyone is in Christ, there is a new creation: everything old is passed away; see, everything has become new." (II Cor. 5:17)

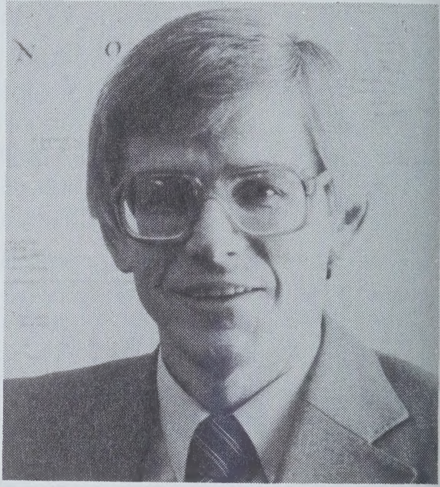
The Rev. Glen Davis based his sermon "New Beginnings" on Ezekiel 37:1-14, and challenged us to be open to a new vision and to dare to use new approaches as we begin a fresh new chapter. Special music was provided by the organist Jean Hicks, and by the young adult "Celebration" Choir directed by Lillian Reesor.

East Toronto Presbyterial president, Noreen Marshall, West Toronto Presbyterial president Ruth McCombie, and Lindsay-Peterborough Presbyterial president Eleanor Grant all brought greetings. The historical records of the WMS groups of St. Andrew's/-Chalmers, Uxbridge; Burns, Ashburn; and St. John's, Port Perry were presented. The Rev. R. C. Matthewson, Acting Principal of Ewart College brought greetings from Pickering Presbytery. Catherine Bray, President of Toronto-Kingston Synodical also brought greetings and later installed the officers: Joyce Davis, president; Hilda Clarke, vice president; Marion Jess, treasurer; Anna Cook, recording secretary; Caroline Andrews, Lillian Davidson, Anne Johanisse, Angela Wakeford, area secretaries.

Following the service everyone enjoyed a time of fellowship in the adjoining church hall, where refreshments were served.

New Beginnings

by H. Glen Davis



- Glen Davis, Secretary for International Ministries, Board of World Mission.

This is a time for new beginnings: we are inaugurating a new presbyterial; we are... in a new year; our church is in the process of developing a new structure; we are faced with new challenges and we seek a new image.

In this day of rapid change, new technologies and new ways of doing things, sometimes we are tempted to look down on everything that is old. But some old things must be affirmed and celebrated as good and worth holding onto. That is certainly true of the WMS.

Recently my wife and I sat in a Korean restaurant and listed on a serviette the strengths of the WMS:

- commitment to Jesus Christ
- commitment to the mission of Christ in the world
- loyalty to the basic teaching of scripture
- a record of selfless service to others

- commitment to study and education
- commitment to ministry with children and youth
- faithfulness in prayer
- sacrificial giving in support of mission and education
- a record of stick-to-it-iveness (stubbornness!), that is, good staying power, staying with a tough task until you see it through.

All of these positive things must be celebrated and held onto as the foundational strengths upon which a rich and fruitful future can be built.

In the light of these positive strengths, why is it that wherever I go in our church I meet discouraged WMS'ers who feel that their beloved WMS will die with them? "Each year", they tell me, "more of our members pass away or become inactive. The younger women just don't seem interested". Some who talk like this are almost at the point of giving up hope. They wonder if the WMS will survive, and they fear that there will never be a new breath of life to revive and rejuvenate what they love so much.

The image that fills my mind when I hear these concerns is the one that Ezekiel saw so long ago when the Lord showed him the valley of dry bones and asked, "Son of man, can these bones live?"

This vision is given to Ezekiel at a time of despair and hopelessness in the life of Israel. King Nebuchednezzar has destroyed the city of Jerusalem. Almost all of the survivors, including Ezekiel, have been taken into exile in Babylon. Because of Israel's stubborn disobedience and failure to seek God's will and be God's instrument of mission to all nations, Ezekiel's clear prophecies of doom and destruction have all come true.

Israel is no more. The people in exile are broken and hopeless.

But then there comes a change of tone, a radical shift of emphasis in the prophet's message. He begins to talk about restoration and new beginnings. At first he passes on the word of hope that God gives him, but it seems as if he still needs to be convinced himself of the truth of this tremendous message.

Then comes the vision of the valley. The bones are many and the bones are dry. They have been there a long time. There is not one tiny sign of life. Death rules in this valley. And then the question: "Son of man, can these bones live?" The answer is a bit humorous. Ezekiel is certainly not ready to go out on a limb and say they *can* live. On the other hand, this is Yahweh the Almighty he's dealing with here, so he had better not close the door all the way on what is possible, so he says aloud "O Lord, God, you know!" (Under his breath he is probably saying, "That's right, God only knows!")

Now, we know the end of the story (the "bones" and Israel live!), but let's remember a couple of things that had to happen before the new beginning could take place.

1. Human cooperation was necessary. In the vision the bones could not come to life until the prophet spoke to them the word of the Lord. And in real life, Israel could not start again until someone delivered to them a clear, confident word of hope.

Your main concern must be to discover and obey the purpose of God...

Now, Ezekiel must have felt totally ridiculous. How crazy can you be, going around a valley full of dry bones and shouting: "Hey, bones! All you bones there! You've been lying down long enough. The Lord has a message for you. He's going to put new sinews, and flesh and muscles and skin on you. And he's even going to put breath in you and you're going to get up and live!" Ezekiel is probably saying to himself, "Wow! What a silly thing to do. It's a good thing this is a vision. I wouldn't want anyone in real life to see me doing this!"

But that's just the point. After the vision came the reality. Ezekiel had to go to his despairing people and literally make a fool of himself. In the midst of hopelessness, he spoke the word of hope. In the face of the impossible, he proclaimed possibility. When all said "Can't", he said "Can!" In a land of death, he proclaimed life.

It took a lot of courage to go out on a limb like that, but he did it. He did his part, and then God did his.

2. And here is the other condition to be met before new beginnings can take place. The *Spirit of God* must breathe life into the corpse. It was God (in the vision) who gave life to dead bones, and so it would be God who would breathe new life into the down-and-out, dead people of Israel.

The prophet prophesies and God gives life. As in the valley, so in real life. God chooses to use inadequate, weak human instruments, like us, to cooperate in bringing about renewal, revival, new beginnings.

Modern women need to be fully accepted, affirmed and included as valued participants in the central work of the church.

I believe this is true as God brings new life to individuals, churches, and whole nations of suffering people. It can also be true in the life of institutions and organizations, including the W.M.S. Both human cooperation and the life-giving work of the Spirit are essential.

"What is the human role that we are called to play if the W.M.S. is to experience genuine renewal and a new beginning in the last decade of the 20th Century?"

I get the feeling that Ezekiel's job in the valley and in Babylon was to prepare the way for God to breathe life. It was his job to set the tone, to create an atmosphere in which God's Spirit could work freely. Could it be that this is the role you members of the W.M.S. are being called to play?

Your foremothers saw a great need in terms of raising concern, awareness, and support for the mission of the church. They set about with courage and imagination to meet that need. They organized, and their organization reflected the social realities of their day. Their meetings, structure, methods and approaches were relevant to the needs and time available to the women of that day. Their gatherings also met other basic needs for fellowship, socialization, a sense of a participatory, inclusive role in the life and work of the church. This was perfectly legitimate. They probably did not name socializing as a major purpose of the Society, but it *was* a legitimate purpose, and it is still legitimate today.

But we must ask what the needs of younger women are today (if we are serious about attracting them to the W.M.S.).

Many or most of them are in the workforce, either full or part-time, or they are chauffeurs for busy families. They bring a different set of needs and priorities than those that many of you had in the child-raising, homemaking stage of your life.

Some of those different priorities or needs are:

1. Modern church women budget a limited amount of *time* to church work and they want to know what their time in a women's group will accomplish here and now. They don't make much time for leisurely chats over tea, although they would probably live longer if they did! They want their time to be productive. They need to know that what they do makes a difference.
2. Modern women need to be fully accepted, affirmed and included as valued participants in the *central work* of the church. That work is, and must be, *mission.* First, they need to get a new image of mission, a new grasp of what mission is, of how exciting and satisfying and vital it can be.

Part of the task is to shed the dull, tired, old-fashioned image of mission. Mission is as exciting as a breaking news story; it is as essential to the church as air is to breathing. Perhaps we need to try some new things to communicate the newness and vitality of mission.

Another part of the task is to create an atmosphere for inclusive, collegial action. Decision-making must be shared; meetings can take on a whole new tone and feeling simply by gathering in a circle rather than in rows.

There are other emphases and priorities of today's younger women that you can identify and respond to. All of this is part of setting the tone and creating the matrix in which God can do something new.

But here's the rub. Your main concern in all of this can *not* and must *not* be the survival of the W.M.S. as an institution. Your main concern must be to discover and obey the purpose of God; or, as Jesus said: "Seek *first* the Kingdom of God and His righteousness". Our heart's desire must be to find out what serves the Kingdom and what doesn't. What serves the righteousness of God? Righteousness is not the means, it is the end. Many think a person is righteous because they pray, read the Bible, and go to church. But all these things are means of equipping us to do what is right, to live justly, to work so that God's will may be done on earth as in heaven. That is our mission.

God is a God of new beginnings and fresh starts. That's what the gospel is all about. Anyone in Christ is a *new creation.* Nothing is ever so dead or so far gone that it is beyond the power and grace of God to renew it. God does it to dry, dead bones. God does it to disobedient, stubborn Israel. And, yes, God does it to the W.M.S. and The Presbyterian Church in Canada.

To this day of new beginnings, the new Pickering Presbyterial comes with all the strengths and commitment of the past, but it comes also unencumbered by traditions that have perhaps outlived their usefulness. It comes with a clean sheet. What is written on that sheet could spell the beginning of a new image, a new vision of mission, and a breath of new life not only for this Presbyterial but for the whole W.M.S.

The question is how far out on a limb are we willing to go; how foolish are we willing to look, how prophetic are we ready to be? The Spirit of God awaits the obedient action of new Ezekiels; the Spirit is ready to breathe new life into us. Are we ready to receive it?

Money Changes Hands Frequently

Jerusalem - crossroad of the ages
needing a place for changing
foreign currency -
"Why not the temple?
The floor is ample
and not used every day
so convenient in every way."

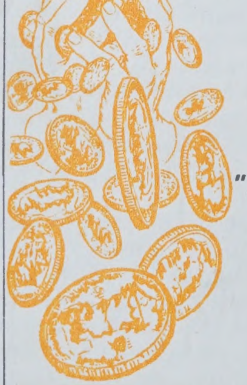
"and he overturned the tables
of the money-changers." (Matthew 21:12)

Coins are easy to retrieve
once the crowd takes leave.

"Then one of the twelve, who was called
Judas Iscariot, went to the chief
priests and said,
'What will you give me if I deliver
him to you?'
And they paid him thirty pieces of
silver." (Matthew 26:14,15)

Thirty drachmas in the week's business:
from the Roman army purser
to the temple trader
to the temple dust
back to the high priest's coffer
to Judas.

"And from that moment he sought an
opportunity to betray him."
(Matthew 26:16)



C. Sheldon Hastings

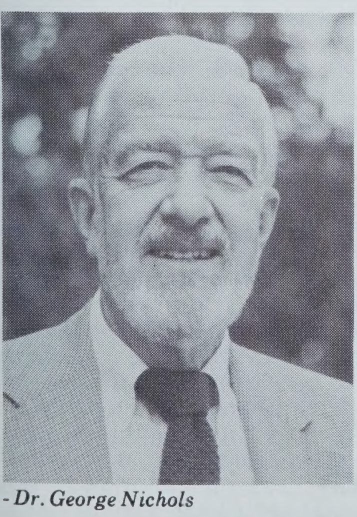
Looking Behind the Smile

"A New Understanding of Mental Illness and Suicide"

by George Nichols, M.D.

Suicide. I lost my son Bill this way. He was a fine young man. He fought bravely, but silently, and alone. Bill was working 2,000 miles away when he became depressed. He showed the classic signs of depression, but I had no opportunity to see them. Some people suspected that things were not right with Bill, but no one seemed to know what those signs meant, or what to do, and Bill's life ended. I began to realize then that most people know very little about the cause of suicide, or how much we can do to prevent it.

That day at the cemetery when we buried Bill, it was an old friend who told us that this was the fourth funeral he had attended for a person who took his own life, all within recent weeks, and all three who died before Bill, had consulted their pastor within days of their suicide. Two of those conferences had been long ones; one had lasted all day.



- *Dr. George Nichols*

Psychologists and psychiatrists know now that *nearly all suicides, 95 percent of them, suffer from a treatable mental illness.*[1] Mental illness is much more common than we have thought. It affects one out of every four or five of us during our lifetime, yet public understanding of mental illness is poor. Surveys last year show that many of us still think that mental illness is chosen and that it can be willed away, that it is a kind of emotional weakness, and that it is a result of bad parenting.[2]

> *Many still think that mental illness is chosen and that it can be willed away...*

The mental illness which causes most suicide is "depressive illness". *Most of us think we already know about "depression" because we use the word* in conversation almost daily ("I feel depressed today."). We use the word "depression" when we are unhappy or have "the blues". And when people are really down, then we send them for counseling, or we tell them to pray and to have more faith in the Lord. Prayer is important in all things, but it should not be more important for depressive illness than it is for pneumonia or diabetes. True depressive illness is not primarily a social or a counseling or a religious matter. It's not simply a poor attitude or "the blues" which we all have from time to time. And it's not due to a weakness or a lack of faith.

Prayer should not be more important for depressive illness than it is for pneumonia or diabetes.

Medical people use the word "depression" for a specific medical illness. We call it "depressive illness", or "clinical depression", to separate it from "the blues". It is important to discover and to recognize people with depressive illness because it is a dangerous disease, and because it's highly curable. It is one of the most common and most destructive illnesses in the United States today. It is also one of the least recognized. It ends fatally in suicide for about 10 to 15 percent of the people who have it and are not treated. While high blood pressure may kill someone in twenty years, depression can kill immediately. Recognizing and treating it correctly not only saves lives[3], but it prevents the needless misery of prolonged depression and the disruption of family and job.

How do you know when someone is depressed? There are still no reliable laboratory tests. People with depression usually look normal, and even for someone with good instincts about others, intuition is only a guide. We tell when someone is depressed *by asking questions* - certain questions which bring out the characteristic symptoms and signs. Doctors must do the same. There are good criteria, nine of them, and we should learn to use them rather than going only by our feelings. People with serious depression will show several of these signs together, lasting two weeks or longer.

Signs of Depression

1. A very "down" mood. You may feel a little gloomy yourself just talking with a person who is depressed. Their down mood may show in themes and revealing remarks. And sometimes you must look behind the smile, the behaviour, the alcohol, and the drugs.
2. Loss of interest in everything.
3. Feelings of hopelessness, loss, guilt.
4. Low energy.
5. Physically slowed, or sometimes agitated.
6. Difficulty thinking or remembering.
7. & 8. Change in appetite and weight, or sleep.
9. Thoughts of death and suicide.

Whenever your suspicions are aroused, then you must ask a few important personal questions to bring out these basic signs. Ask them softly, gently, one-on-one, and in a caring way:

"John, you sound kind of down. How are you?"

"Are you worried about something?"

"What are you doing that you enjoy these days?"

"Do you have trouble getting started doing things?"

"Have trouble thinking, concentrating, deciding?"

"Any trouble sleeping? Has your weight changed?"

"Are you disappointed in yourself? Do you blame yourself?"

"Have you thought of suicide?"

You may not feel well qualified to ask these questions, but you can do no harm. The stakes are high, and you may be the only one this person will ever see who has guessed what's wrong and who knows what to do. Have you seen anyone who was depressed this week? Chances are you did.

One of the most common ways for depression to show itself is - as *a heavy personal problem*, and you think, "If I had those troubles, I might feel that way too." Or you might think the person just has a bad attitude about life's problems. But whenever you find someone complaining, perhaps too much, about either a medical symptom or a difficult personal problem, stop and consider: "Is this a problem?", or "Is this a depression?" Then ask those questions. Problems need counseling, but depression needs medical care.

If you suspect depression, or if you are concerned that there is a chance of suicide, don't decide to watch and wait. Don't let that person's brain get used to sick thinking. And don't let outdated stigma against psychiatric care kill your child[4] or your friend. Step right in and take him [her] to his doctor, or to a psychiatrist, who can verify your amateur diagnosis (other diseases and conditions can imitate depression) and who can prescribe the antidepressant medicines which are so often needed. Effective medicines for treating depression created a revolution in psychiatry thirty years ago. The original medicine, imipramine, or Tofranil, is still useful. It works very well, is relatively safe, is not addicting or habit-forming, and is no more of a "crutch" than penicillin.

Grief needs sympathy, problems need counseling, and depression needs medical care.

Remember: grief needs sympathy, problems need counseling, and depression needs medical care. In my medical practice, along with our patients with high blood pressure and other illnesses, we always seem to have half-a-dozen folks recovering from depressive illness. If anything can awaken a trace of hope in a person filled with despair, it is to hear YOU say - that we are quite familiar with his [her] condition, and despite his black mood of today, the outlook for his recovery is usually very good, because we have a good treatment - and a NEW UNDERSTANDING - of this ancient disease.

For additional information on suicide and mental illness, please send a stamped self-addressed envelope to George Nichols, M.D., 424 E. Longview Drive, Appleton, WI 54911 U.S.A.

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(1) Roy, A.: Suicide. In: Kaplan HI, Sadock BJ, eds. *Comprehensive Textbook of Psychiatry.* Philadelphia: Williams & Wilkins Pub. Co. 1979. 1414

(2) Modified from a public bulletin by the National Institute of Mental Health, Rockville, Maryland, 1989.

(3) Wender, PH. *Depressive Illness: Recognition & Treatment,* 1988.

(4) Fink, PJ. *Diagnosis & Treatment of Depression_& Suicidal Children & Adolescents,* 1990.

Une Eglise En Chine Aujourd'hui

by Mary Lou Johnston

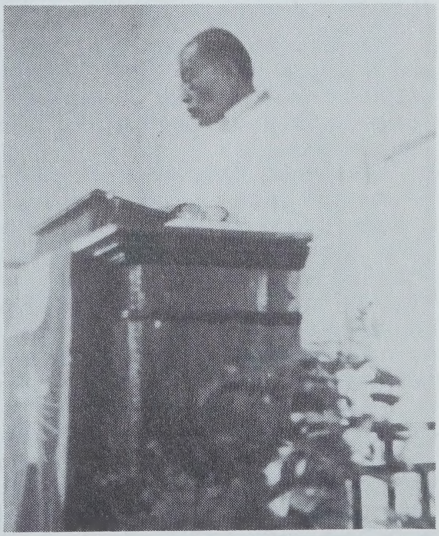
Pastor Wellington Kwei-Lin Doo began his ministry in 1936 but today in a Suzhou church still assists the minister by preaching once a month. During the other Sundays he sits at the front of the church and never fails to pass me the chapter and verse of the Bible readings and the subject of the sermon in English. Not only is the service completely in Chinese but it is also in the Suzhou dialect, making my limited knowledge of the language quite useless. Since many of the parishioners come a long distance by bicycle and bus from the surrounding countryside, it has to be worth their while, so the one-hour sermon is the main part of the two-hour service! Needless to say, I can read many Bible verses during that time, but much more interesting to watch is the reaction of the listeners to the preaching, particularly of an elder, James Chang.

James is a retired teacher, but still younger and more vigorous than most of the ministers in the church. This is because there was a ten-year period during the Cultural Revolution when all the churches were closed and no young people were trained for the ministry. When the churches were reopened, the people, who had been worshipping in their homes, returned to the official Christian buildings in large numbers. Consequently, you will find every seat filled in this sanctuary plus an additional group listening downstairs in a lower hall. Total - around 800. Called the Apostles' Church, the building of this post-denominational congregation is situated in the heart of Suzhou city on Yang Yu Xiang Jie, a typical street with many shops, but mostly notable for street vendors with live frogs! It is a 20-minute bike ride from my college.

The majority of the parishioners are older women, but there are also many men, and younger women with their children, as well as a lively Sunday School in a separate building. James appears to be the moving force in this congregation and during his sermons there is head-nodding, note-taking, laughter and intense concentration. They are 'hanging on his words'. And so do I, even though I don't know what they mean! There is a twinkle in his eye and a tone in his voice like a loving father speaking to his children. He has been taking theology courses and soon will be ordained but he seems to have an instinctive feel for preaching. There is always the 'hook, line and sinker', - the puzzling situation, Biblical explanation, then the practical application. For example, when he preached on the story of Ruth, he talked about her taking a new religion, outside her culture, as he had done, and ended by admonishing the daughters and mothers-in-law to look to their new families and their special relationships, as well as to their 'natural families'.

Before communion was served during one service, a number of people who had not been baptised left, but the elders still passed around twelve trays of communion wine. There are youth, Bible, and women's groups, as well as a young choir, led by Mr. Cheng. The pianist is a retired music teacher who keeps things moving at a good pace. Many hymn tunes would be familiar to a Canadian church member but the hymnary is Chinese, as is the Bible. (Many millions of copies have been printed in China in the last five years by the Amity Foundation, the organization which has recruited me to teach here.) This congregation has enough funds, from the renting of another church building which was not reopened after the Cultural Revolution, to be renovating a kitchen and washroom building. The plan is to provide a hot lunch after the service for the people who come such a long way. It is a warm and friendly place for all who arrive at the door.

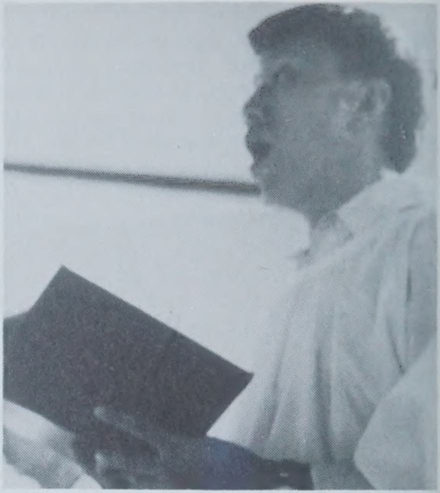
It was not always like this. During the Cultural Revolution, the schools, universities and churches were closed and even used as warehouses by the government. Many teachers in their thirties with whom I work, were forced to spend from six to ten years off in the countryside, usually quite far from home, planting rice or tending pigs. Mr. Cheng received especially unpleasant treatment because of his association with the YMCA. He was branded an international spy, all his books burned by the Red Guards in front of his house, and he was sent off to work with water buffalo in northern fields. But he happily tells the story of how he and his wife saw a light burning in a lonely farm house one



- The one-hour sermon is the main part of the two-hour service.

Christmas Eve, went outside the window where they sang "Silent Night", were quickly invited in, and spent a wonderful evening with fellow Christians. In those times when Christian books would be confiscated, they had to meet secretly in small groups, recite passages from memory and draw on their own inner faith. It was a time of trial, but God was their refuge and strength. James Cheng believes that it was also a time of growing and maturing in belief so that today Christianity is no longer perceived as a foreign religion by the Chinese, but has become their own.

- Mary Lou Johnston was appointed by the BWM, International Ministries, to teach with the Amity Foundation.



- Many hymn tunes would be familiar to a Canadian Church member.

G.T. and the G.S.T.

The current subscription price for the *Glad Tidings*, $7.00 in 1991, includes the new Goods and Services Tax. This means that from each subscription paid in 1991, Glad Tidings will send $.46 in GST to the Federal government.

Although subscribers to most magazines were told they would not have to pay GST on 1991 subscriptions mailed in before the end of December, in May 1990 Council approved an increase in the subscription price to $7.00 in 1991. At that time, it was not known whether the GST would be passed.

That increase, approved by Council will go to meet the rising costs of:

- postage (rates will go up on March 1, 1991 by 5.5%);
- paper (at the last council executive meeting it was decided to switch to recycled paper early in 1991 for ecological reasons, at a predicted increase of $500 an issue);
- printing (costs to increase about 7% in 1991); and
- general expenses.

A major increase over all will be with the GST added to most purchases, although some of this will later be refunded.

The increased subscription price will also go towards reducing the burden of a subsidy which the Society gives to Glad Tidings each year, since revenues from the subscriptions do not cover the entire cost.

In an effort to promote mission education, the Society feels that it is more important to make this publication available to as many persons as possible and at reasonable cost both here in Canada and around the world.

IN MEMORIAM

Rose Chambers

Margaret Rose Chambers passed away on January 29, 1991, in her 57th year. Rose was appointed to the Overseas staff of the Society in 1965 and served at McKay Memorial Hospital in Formosa (Taiwan) for four years. Latterly, she had been nursing at St. Mary's Hospital in London, Ontario.

As well as being a registered nurse and holding a BScN degree from University of Western Ontario, London, Ontario, Rose is a graduate of Ewart College. She also pursued studies in Art and Art Therapy.

Miss Chambers was born in New Glasgow, Nova Scotia where her parents James and Margaret Chambers still live. She is also survived by two sisters and two brothers.

She will be deeply missed by all her family and friends.

- Rose Chambers

- Luzetta McCelland

E. Luzetta McClelland

Miss Luzetta McClelland, President of the Women's Missionary Society from 1966 to 1970 died early in February 1991 in Toronto, Ontario at age 95. She was a Trustee of the Society until 1987.

Miss McClelland was a graduate of Toronto Teacher's College, and taught public school in Toronto until her retirement in 1959. She was a gifted choir leader and held a Supervisor's Certificate in Music.

In 1946 Luzetta was elected to the Council Executive of the WMS and became in 1956 the first Evening Department Secretary. She served in this office until she became Treasurer of the Society in 1962.

As treasurer, Luzetta represented the Society on Committees of the General Board of Missions and the Stewardship and Budget Committee of the Presbyterian Church in Canada. As President, she attended the 60th Anniversary Celebrations in 1968 of the Korean Christian Church in Japan at their invitation.

Luzetta was active in Glenview Church, Toronto and in latter years was a member of Willowdale Church, Toronto. Her many gifts were shared with her congregation and with the WMS groups she was a part of.

Luzetta is survived by her sister Aileene.

When Irish Eyes Are Smiling

by Maureen Drummond

1990 was the year we honoured our Scottish and Irish forebears who planted the Presbyterian Church in Aotearoa. And that is the year I fulfilled the dream of a lifetime and set foot in the land of my fathers.

Ireland, once known as "the island of saints and scholars" has become a dark blot on the map of the Christian world. But to go and stare at the battle scars does not help the healing - and there are signs of healing in Ireland. We were invited to join a team visit on a mission to a church in Belfast which has joined the ABWON LINK MINISTRY. This is a programme to restore local churches to New Testament principles. Our church in Whangarei has joined again with forty others in New Zealand and eighty in the U.K.

Members of the Belfast church billeted us and from them we learned something of the cost of living for Christ in Northern Ireland. We discovered also the power of Christ to overcome barriers of bigotry and misunderstanding. Our hosts drove us south to the Christian Renewal Centre at Rostrevor. It is a beautiful place on the shores of Carlingford Lough but the naval vessel anchored offshore and the helicopter overhead are reminders that you are close to where the worst violence of recent years has taken place. Members of the community come from different Christian traditions. They hold different political beliefs but they are one in their commitment to the ministry of reconciliation. The message of forgiveness is not popular.

Among those who have ministered at Rostrevor are Pearl and John McKeown whose daughter Karen was shot outside their congregational church in a tit-for-tat killing. (A Catholic girl had been killed nearby the week before.) Pearl and John have spoken all over Ireland about the gift God gave them to forgive the man who killed their daughter - but their testimony is not always well received. Pearl says "I remember speaking at Eniskillen. I felt hatred welling up from the audience as if someone was trying to put something evil on me. People say 'You can carry that kind of thing too far! What about God's wrath! But you have to pour out the hatred and ask the Lord to fill you with his forgiveness and love. I don't know why the Lord took a rebel like me and gave me the gift of forgiveness. In the natural I'd be all for taking a gun and going out in revenge. It's only through God's grace I can forgive".

Forgiving is not Forgetting: It's remembering and still forgiving.

Forgiving is not Excusing: Forgiveness comes in when there's no excuse.

Forgiving is not Being Fair: No one deserves to be forgiven.

Forgiving is not Feeling: It's an act of your will.

It wasn't fair that Jesus had to die for the sins of the world, but he did it anyway. That's how much he loved us. And his love has put us under an obligation - to forgive as we have been forgiven. He says if we don't neither will the Father forgive us. That is a terrible possibility for Ireland and a terrible possibility for us. But what we discovered in Belfast was that when you set others free from any debt they owe - you set **yourself** free - and that's when Irish eyes are smiling!

- from Harvest Field

Rune of St. Columba

I saw a stranger yestereen;
I put food in the eating place;
Drink in the drinking place;
Music in the listening place;
And in the sacred name of the Triune,
He blessed myself and my house,
My cattle and my dear ones,
And the lark sang --
Often, often, often,
Comes the Christ,
In the stranger's guise.

(from Harvest Field)

* * *

The Presbyterian Church in Canada

Congress '91

ENJOYING GOD!

Plans for Congress '91 at University of Waterloo, in Waterloo, Ontario on May 17-20 are now finalized. The speakers, Art Van Seters of the Vancouver School of Theology, and Verna Dozier of the Alban Institute promise to be exciting and informative.

Verna Dozier is well known for her seminars and workshops on mobilizing the laity, integrating new members and making congregations more active. Art Van Seters is well known as a writer and lecturer. He will bring to Congress the biblical story and how it will impact the lives of the laity in the 1990's. Both speakers will speak to our theme of "Enjoying God".

Many workshops are being offered as part of the Congress '91 experience. A list of workshop titles are in the registration brochure. Choose two workshops which are relevant to you when you register.

Registration brochures have been sent out to all Presbyterian congregations. See your local church office for more information about registration, workshops and accommodations. Registrations must be received by Congress committee by *April 15, 1991.*

Make plans to attend this exciting time in the Presbyterian Church in Canada. Join with other Presbyterians from across Canada and share your faith, your ideas and your vision.

Dear Friends

David and Miriam Barrie,
Likhubula House Conference Centre,
P. O. Box 111,
Mulanje, Malawi
December 1990

Yesterday I sat in the best chair in Chilanga Village. As Promoter of the Blantyre Synod Food Security and Development Program, I was to talk about the latest ideas in agriculture...the A frame, soy beans and the Msangu tree. Nothing takes place in a village without the permission of the head man (sometimes a woman) and the government area representative. The Session Clerk of Pasani C.C.A.P. (Church of Central Africa Presbyterian) arranged the meeting for me in the village. When I arrived in the four wheel drive Toyoto, purchased by the Presbyterian Church in Canada, with the name of the program printed on both sides, there were few people there but more kept gathering.

What a location...under the shade of a large tree...in a clear view of Mulanje mountain over the thatched mud huts...the area swept clean and neat...surrounded by loaded mango trees. This was stress time for me as I was on my own and didn't even know who would interpret for me. The young Development worker who accompanied me to other villages and did most of the talking, was called to another meeting at the last minute. The Chief invited me to a neat hut for a coca cola while we waited for the people to gather. It started at 2:00 p.m. with a prayer. First I talked about a simple piece of equipment which anyone can build from three poles, a piece of string and a stone. This A frame is used to peg the marker ridges on the contour so that heavy rains cannot easily wash down and break through the ridges. To Canadians it's like contour ploughing but it's important to realize that all of this work is done by hand using only a hoe.

On to soy beans...just like at home where problems are caused by growing corn continuously, Malawi has problems with maize. Not only are the problems with the soil, but with nutrition, hence the push to try soy beans. I ask them what is in their food provided by the nutrition unit of the hospital at Mulanje Mission when their children go there? Then I talk about the Msangu tree, a leguminous tree recommended for planting in their gardens because it provides good fertility to the soil. This is a real attraction for most of the people cannot afford fertilizer.

The response was good as 34 people signed up for soybeans and trees. I received a gift of eggs and had to stop in the chief's hut for a hot meal of rice and boiled eggs in tomato sauce. They made sure that I had the best reception possible in their village. This is only part of my job description but to me very rewarding, as a small scale farmer from Canada talking face to face with small scale farmers (mostly women) in Malawi.

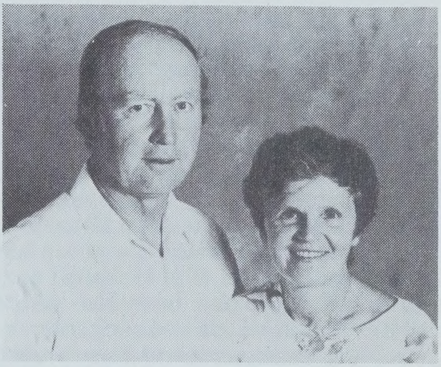
We live at Likhubula House where I am responsible for the poultry, fish pond, lemon and banana plantations, and carpentry training workshop. Now, I will let Miriam describe her role in its operation.

Likhubula House is a Youth Retreat and Conference Centre located at the base of Mulanje Mountain, the third highest mountain in Africa. In this most beautiful setting surrounded by waterfalls and a flowing stream from the mountain, you find it hard to realize that only a short distance away, there are people struggling to survive each day. The aim of Likhubula House is to provide programs for the Youth of the C.C.A.P. churches in the Blantyre Synod. The Centre is also used by other groups and organizations. In addition, many tourists from all over the world come to climb the mountain and while here, stay in the chalets or dormitories. I am working in the office, selling eggs, looking after registrations, overseeing the library, and when we have a Conference group coming in, I may be making beds or peeling potatoes! The Director is the Rev. Matululu and 12 others make up the staff. The kitchen is where my best language lessons occur as the cook and I try to keep the biscuits from burning on the old wood stove or frying 60 chambo, two at a time!

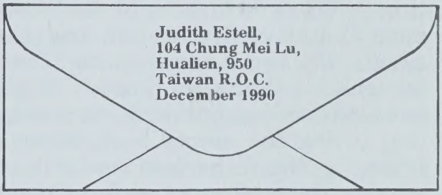
Attending church is always a highlight of the week. Such joy and excitement is expressed in their worship through music, faithful attendance (probably walking up to three miles to be there), and complete trust in God's love for them.

We will remember many things from our experiences these past months - but most of all, the gentle and loving people of this land. Yes...Malawi is the warm heart of Africa.

David and Miriam Barrie



-David & Miriam Barrie



Judith Estell,
104 Chung Mei Lu,
Hualien, 950
Taiwan R.O.C.
December 1990

Greetings in the name of our Lord Jesus Christ who is the same yesterday, today, and tomorrow. How we praise Him for that fact and that promise.

During these past months, the family has experienced some changes. John has changed his place of employment, but not residence which is near Chicago. Timothy and Cara have moved to the Andrews Air Force Base near Washington D.C. and won't be able to visit us over Christmas as originally planned. Peter also has a different job and spends most of his "free" time with his fiancee, Susan Heinsman, a classmate from Morrison Academy. They are planning a July 20, 1991 wedding. Stephen has joined the Air Force and is now stationed in Texas. Mary is a busy 9th grader, has adjusted nicely to "regular" dorm living, continues to enjoy all sporting activities, and playing the tuba and piano. Ruth, 6th grade, and Lois, 2nd grade, attend the Mennonite School behind our home.

Ruth is the only student in her grade and continues to enjoy the violin. Lois is happy learning to roller skate on our marble sidewalks and is also realizing that reading can be fun, not just work. How I thank the Lord for my family, for their good health - Lois is doing much better but the doctors here feel it is necessary to follow through with the complete check-up at the U of M Hospital next summer - and for how He meets their deepest needs and concerns.

Whenever someone hasn't seen me for some time, their first question is, "How is it going?" And I am sure that you are wondering the same. My usual response is "Fine, for which I thank the Lord." Without God leading, guiding, encouraging, filling the empty spot, being a father to the fatherless and a husband to the widow, providing for my needs far beyond all my imagination, being a constant friend, sending special friends my way, and hearing and answering my prayers, it would be impossible to keep going. Yet, He has done this and more! So, what can I say but to thank and praise Him!

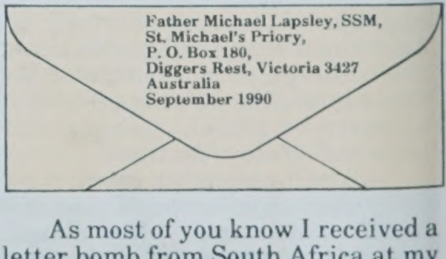
The full time English teaching responsibilities at Yu Shan Theological College are going well, and I am enjoying the classes very much. Down through the years, I have always appreciated Bill's sharing of Yu Shan's history, frustrations, and joys, but now I am thankful for all this background as I help Principal Chih with the English correspondence. Rev. Chih, pronounced Chr, is also the Moderator of the Presbyterian Church in Taiwan, which is celebrating its 125th anniversary, so he is especially busy with all these responsibilities, which includes many overseas trips. We are so thankful for his leadership abilities and his dependence upon the Lord for wisdom and strength.

A weekly joy continues to be the Women's Bible Study where we are studying Mark. Good questions are raised, especially by one woman who is daily studying the Bible along side the Buddhist material. It came as somewhat of a surprise when she realized that one big difference is that our God is a living, loving God who has a place prepared for those who have accepted Him as Lord and Saviour in their lives. She hasn't yet taken that step, but keep praying for her and others of the class. For another of the women it has been a growing experience as the questions have caused her to look more closely at what she believes and why.

In between times we continue to open our home to many and are thankful for these opportunities to touch lives for the Lord.

At this point I haven't made a decision as to whether we will stay on the field or return to the States, but during the summer the Lord gave me a very special promise in Jeremiah 29:11 which says, "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." The following verses are also good. And with this promise, I rest in the Lord.

In His joy and peace,
The Estells



Father Michael Lapsley, SSM,
St. Michael's Priory,
P. O. Box 180,
Diggers Rest, Victoria 3427
Australia
September 1990

As most of you know I received a letter bomb from South Africa at my home in Harare at the end of April. I had just returned from a speaking tour of Canada. The major injuries which I received were the loss of both hands and the right eye, as well as the perforation of both ears. After spending a month in hospital in Harare, I was flown to Australia where I spent another three months in hospital. I am now continuing treatment as an out-patient. I have been given two hooks; two artificial hands and I have an appointment for the making of an artificial eye. Shortly I expect to return to hospital briefly for an ear operation, in fact on October 8th.

I have had to fight my way back from the total dependence of a newborn infant towards the level of independence and inter-dependence which is more characteristic of the majority of the human community. Until I am able to return to the struggle for liberation in Southern Africa, this is the context of my own personal struggle against the force for death which the evil system of apartheid embodies. I would not be succeeding in this struggle for life without an enormous amount of love, prayers and support from a great number of people from all over the world. I have received excellent medical care both in Zimbabwe and in Australia.

God, and people from all over the world, have given me the faith and courage to fight back and to endure. The members of my family, the members and friends of the Society of the Sacred Mission, (the religious community to which I belong) equally the members and friends of the African National Congress of South Africa of which I am a member, together with friends, other liberation movements, and friendly governments, have been steadfast in their support for me and the just cause of liberation and justice for all the peoples of Southern Africa. Shortly, after completing this phase of rehabilitation I intend to visit New Zealand to see members of my family and to express gratitude to the Government and people of New Zealand for their support.

The kind of support which I have received has also enabled me not to become filled with hatred and bitterness because of what has happened to me. That is not to say that I will not always grieve about what I have lost. Whilst I will permanently bear in my body the marks of disfigurement and disability, I do believe that I have gained through what I have experienced... [it] will add new dimensions to what I can contribute as a priest and as a freedom fighter, particularly in the long task of helping to rebuild the lives and communities which have been shattered by apartheid.

If there was any way that I could "re-run the scene" and avoid the bombing, I would do so. At another level it has been a great privilege, albeit a very painful one, to share so deeply in the pain and suffering of the people of Southern Africa.

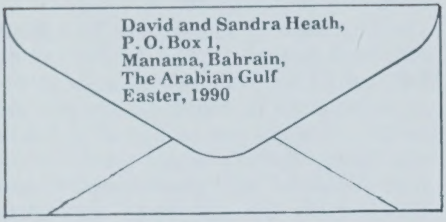
I remember Frank Chikane saying that in a situation where there are victims and victimisers; that if someone who is not a victim took sides with the victims, you could expect to become a victim yourself. I now understand what he meant.

In my own body, I have experienced suffering and crucifixion but I am also beginning to experience a taste of the new life which one day will come to us all in Southern Africa. Today we must continue to struggle and sacrifice. God is with us and our cause is just.

Please forgive me that I am unable to reply individually as it would take years. I am greatly helped by the letters and messages, and hope you will continue to write to the above address.

With love in the struggle,
Michael Lapsley

An Easter Letter...



David and Sandra Heath,
P. O. Box 1,
Manama, Bahrain,
The Arabian Gulf
Easter, 1990

Christ is risen; indeed He is risen. And that is the great note of celebration here in this part of the kingdom.

Come with me as we celebrate on Maunday Thursday with the congregation from Awali. This is an oil community interdenominational church that we serve as we represent you in Bahrain.

Tonight we are having a Seder meal or traditional Jewish Passover feast that culminates in the celebration of the Lord's Supper. Remember that Jesus gave us the pattern in the context of Passover so we will say the Kiddush and eat the maror (bitter herbs) and the haroset (that speaks of the clay of Egypt); we will eat the roasted lamb and drink the four cups of deliverance, especially the fourth cup, the cup of the covenant. We will eat the bread, Elijah's portion, that Jesus broke in the sight of his followers. We will sup with the King; we will celebrate, men and women, boys and girls; we will celebrate because Christ is risen.

The Good Friday service begins at noon and we will pray and meditate through the sayings of Jesus on the cross. All the varied congregations will take part, and there are six congregations that form the National Evangelical Church in Bahrain. Arabic, English, Korean, Tamil, Telegu and Urdu. Many tongues and races, we will consider again the great sacrifice, and what it means, ...and we will celebrate, for Christ is risen.

It is Easter morning, 5:00 a.m. and hurrying figures make final touches in the early light. Already the parking lot of the church-hospital is filling as some 500 plus believers gather. We will sing and pray, we will hear the peal of the trumpets and the chorus will rise into the heavens that death could not hold its prey, Jesus is risen.

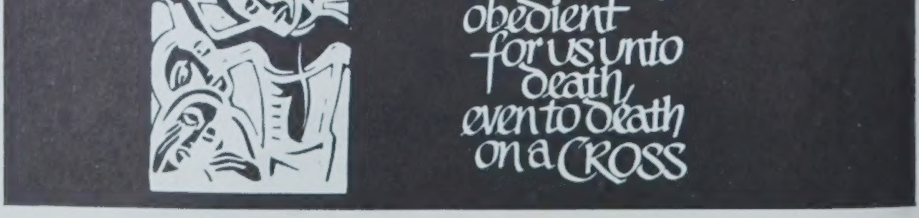
So we celebrate. We must celebrate, for we are Easter people.

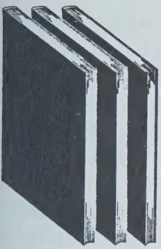
Thank you for your part in our celebration. By your prayers and support through the years, you have been God's helpers in this Easter celebration. Thank you for the privilege of representing you in Bahrain. Your prayers, love and support have been critical to the Heaths.

God bless you all.

Christos aneste, Christ is risen; alethos aneste, He is risen indeed!

David and Sandra Heath





BOOKS

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POSTAGE: First book -	$.75
Each additional book -	$.25

In Search of Wisdom *by Verna McGiffen. Published by Wood Lake Books Inc. 1989. 96 pages. $11.95.*

As children, most of us develop some ideas about what the world is like. We learn that adults are always right even when they're wrong; we learn to seek our own happiness, to pursue success, to conquer nature.

Nobody ever told us some of these ideas might be wrong. Some of them might even be harmful - dangerous to ourselves, our communities, our environment.

But sometimes, as we grow older, we begin to see through old illusions.

Verna McGiffen, author of *In Search of Wisdom* looks back from her senior years to see how she came to hold and to shed some of those illusions. In hauntingly evocative prose, she recreates experiences from childhood, growing up on a farm, in days when horses were the only transportation. As a trained writer and editor now living in Pakenham, Ontario, she selects from the experiences of a child, a single woman, a mother, and finally a widow, incidents that bring us face to face with the mysteries of the universe, of nature, of ourselves, of life, and of religion.

In the end she sees us all as children - children of the earth and of the future, learning how to live in a world we are constantly changing by our presence in it. As she writes: "The world's ills have been caused by the child in all of us who is striking at others out of deep hurts, it is reconciled and healed children who will save the world... To be a truly spiritual being, I must be reconciled with the child within myself... I must learn to recognize the hurt child in the adults I meet."

McGiffen's professional skill in handling words bring both past and present to life. Her skill in handling ideas bring your mind to life. As you read about her explorations of nature and of human nature, you will catch yourself saying: "I've done that too." As you read of her discoveries, you may catch yourself wondering: "Why didn't I think that?"

For any age, *In Search of Wisdom* is a good read.

Notice

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As of January 1, 1991, we are obliged to add the 7% GST to all items sold and to the postage (shipping) charges as well. Please be aware of this when you send orders. Rather than sending prepayment, it would be preferable if you would allow us to send an invoice with your order.

Thank you for your cooperation.

In the World

GULF WAR WICC STATEMENT

The Executive of the Women's Inter-Church Council of Canada deplores the outbreak of war in the Persian Gulf which has caused destruction, injuries, death, and disruption of the way of life in several Middle East nations.

Members of various faith communities are urged to offer encouraging support to the families and loved ones of involved Canadian Forces personnel, to be sensitive to the suffering and anguish of the Arab and Jewish communities, and to pray for a rapid, compassionate resolution of the conflict. [WICC]

URBANA 90

Thousands of students from across North America and around the world converged on chilly Urbana, Illinois, to attend the "Urbana 90" Student Mission Convention.

Students, missionaries, pastors and mission personnel went to this 16th triennial event in December, sponsored by InterVarsity Christian Fellowship of the United States and Canada.

"We are very excited that people from 101 nations are here," said Dan Harrison, "Urbana 90" director, including 12 international exhibitors representing mission agencies based in the Two-thirds (non-western) world.

The theme of the five-day convention was "Jesus Christ: Lord of the Universe. Hope of the World," which was printed in five languages on purple banners throughout the University of Illinois campus.

"The reason for our two themes is precisely because this student generation frequently hears so little hope about the world they will lead" in the coming years, said Stephen Hayner, InterVarsity-USA President.

Almost 2,000 Canadians went south for "Urbana 90," as did people from the four corners of the globe. Some of the countries represented were Guatemala, Ghana, Poland, Peru, the Soviet Union, India and Zimbabwe.

InterVarsity Christian Fellowship, an interdenominational campus ministry, has 727 campus chapters on both secular and Christian college campuses in the United States. Established in 1941, it is celebrating 50 years of engaging the college campus with the gospel of Jesus Christ.

SOVIET CHRISTIANS PLEDGE TO RECOVER GROUND LOST

During the Moscow Congress on Evangelization, (22-26 October), over 900 Christian leaders pledged to commit themselves to recover ground lost during 70 years of state-favoured atheism. Participants recalled Christians who 'had died, were bereaved, suffered imprisonment, cruelty, discrimination, separation threats and oppression' during those years. Participants included Eastern Orthodox, Roman Catholics, Baptists, Pentecostals, Lutherans, Methodists, and Adventists. [EPS]

WORST FAMINE IN AFRICA

20 million of the 600 million people of Africa face starvation this year if sufficient food aid is not provided.

Member agencies of the Geneva-based Licross/Volags Steering Committee for Disasters released their assessment at a news conference in Geneva (4 January). The committee includes the League of Red Cross and Red Crescent Societies, and World Council of Churches.

Agency representatives said Ethiopia, Angola, Sudan, Liberia, and Mozambique face 'particular grave food shortages' because of civil strife, while other parts of the continent will suffer crop failure due to drought. If help does not come quickly, they said, Africa will face a famine as bad as or worse than that of 1984-85.

Pär Stenbäck, secretary general of the League of Red Cross and Red Crescent Societies said the committee noted a generous world reaction to food problems in eastern Europe, but 'humanitarian priorities compel us to underline the vast life-threatening crisis now facing Africa'. He said the committee's priority is Africa 'and still remains Africa'.

Brian Neldner, director of the Lutheran World Federation Department of World Service said there are other 'competing interests' such as the (Persian) Gulf crisis and eastern Europe, but cautioned that the African crisis 'is a long-term priority which we feel needs attention'.

On Ethiopia, Neldner said 440 metric tons of food aid will be needed for two million people in Tigray alone. Following crop assessments, there is evidence of a wide-spread drought in both Eritrea and Tigray.

In Sudan, two consecutive crop failures and the civil war have disrupted the planting and distribution of food. [EPS]

Correction:

On page 28, in the January 1991 *Glad Tidings* under B.W.M. News, Canada, there is an error under the Atlantic Mission Society. The Children and Youth of the Atlantic Provinces raised $4,000 for the "3 M's Project - Malawi, Mozambique and Mauritius - through Mid-week children's and youth groups, Sunday Schools and Camps, not "camps and daily vacation bible school" as stated.

CONTINUING EDUCATION EVENT IN MAY

The H. W. Stewart Continuing Education event the weekend of May 10th to May 12th, at Ewart College should be of interest to anyone in our church who is concerned about teaching the Bible. This programme is generously supported by St. Andrew's Presbyterian Church in Toronto.

Dr. Donald Griggs will lead a weekend workshop on "Teaching the Bible - Still #1 Priority". Dr. Griggs is recognized as one of the best enablers of church education in the past decade. He is an outstanding workshop leader, designer of resources and together with his wife, author of many books on teaching the Bible. His experience as a pastor, as a professor at the Presbyterian School of Christian Education in Richmond, Virginia, and presently at the Pacific School of Religion in Berkley, California and as educational consultant for the popular Kerygma Programme being used in some of our congregations uniquely equip him for this ministry. Under the guidance of Dr. Griggs, church school teachers, directors of Christian Education, Bible Study leaders and ministers, should all find renewed enthusiasm and resources for their educational ministries. The event will be held at Knox College in Toronto, and registration forms will be available from ministers and members of the Diaconal Order through the Board of Congregational Life mailing which goes to all congregations.

In the Society

SYNODICAL

The semi annual meeting of **Alberta** Synodical was held at Camp Kannawin October 12-13, 1990, theme "Have you met the silent Ragman?"

After a pot luck supper, Anna Cunningham constituted the meeting with prayer. Reports were given and the 'River of Faith' displayed for interest.

From Saturday October 13 to Sunday noon, a delightful retreat for women was held under the direction of Jenny Parsons.

PRESBYTERIAL

The executive meeting of **Montreal** Presbyterial took place on January 10, 1991 at the Church of St. Andrew and St. Paul. The theme was Celebrating Women's Ministry which was carried through the worship service prepared by Lois Klempa. The cover of the order of service reflected the feeling of the meeting with its depiction of a woman with arms upraised in celebration.

Guest speaker was the Rev. Alison Stewart-Patterson who spoke of trials faced by women called to the ministry of word and sacrament. Alison centred on the particular strengths and gifts that women bring to this calling, their nurturing and relationship-building, and noted that whereas Jesus had cut through the laws of that era to recognize women, there exist today those who would hinder the full acceptance of women as ministers of the Church.

Following the benediction, Mrs. Stewart-Patterson served the 25th anniversary cake to the guests, symbolizing, however unintentionally, what she had spoken of earlier - service to others in His Name.

The biennial dinner for students, faculty and friends of Presbyterian College was a lively affair with approximately 70 in attendance. Hosted by **Montreal** Presbyterial on November 14,1990 at the Church of St. Andrew and St. Paul, Montreal, Quebec. President Druse Bryan welcomed the guests and invited Joan Sampson, President of the Society, to address the gathering.

After dinner, a humorous skit was presented by Druse, Brenda Patterson and Lois Klempa, and responded to by students of the College with a musical presentation sung by trio Karine Langley, Sung Chuel Choi and Scott McAndless, accompanied on the piano by David Smith. This was followed by lively bagpipe music played by Mark Buell.

The annual meeting of **Sarnia** Presbyterial was held at Laurel Lea-St. Matthews, Sarnia, Ontario on a sunny Saturday, January 19, 1991.

President Betty Hetherington chaired the meeting and Dorothy Neal of the host church gave words of welcome. Vice presidents Bonnie Arbour and Margaret McNeil, in conversation style, discussed the highlights of the annual report.

Special guests, the Rev. Bob Faris and companion Obede Baloi, from Mozambique used slides and told of the war-ravaged land populated by eight million people. Bob teaches at the ecumenical theological seminary in Recatla situated close to the capital city of Maputo.

During the closing worship the Korean Peace ribbons were dedicated to the glory of God.

The annual Crieff Retreat of **Niagara** Presbyterial was held at Crieff Hills Community Centre on

October 17-18, 1990. Twenty-five women attended. The theme was the "Celebration of 40 years of Niagara Presbyterial WMS". Freelance worker Helen Sinclair, AEC Evelyn Murdoch, and committee members led the program which was divided into three parts: our roots, blooming where planted, and harvest time. A tree was used, adding blooms as the theme unfolded.

At the evening party, hats were worn and games played from the 40s and 50s era. The photo below shows the anniversary cake being cut by Evelyn Murdoch (left), Ellen Bailey, past president (centre) and Annabelle Ovens, present president.

Norma Goldsmith, freelance worker, led in Bible Study, reflecting on Colossians 1: 1-23.

The annual meeting of **Glengarry** Presbyterial was held on January 15, 1991 at St. John's Church, Cornwall, Ontario. A devotional Service of Peace with members of Presbytery was led by the Rev. Fred Rennie and Marianne MacDonald, president. The theme was "Pressing onward towards the goal" from Philippians 3:13,14.

Following reports, discussion and lunch, a hymn-sing was led by Wilma Vanderwal and Iva Bush. Beth Anne Yando, AEC, showed two videos relating to the study on Central America.

The new officers were installed by Mrs. Yando.

The 76th annual meeting of the **Prince Albert** Presbyterial was held in St. Paul's Church, Prince Albert, Saskatchewan on January 12, 1991. Presbyterial president Jean Vance, welcomed the guests, including members from Tisdale and Prince Albert, Donna Wilkinson, AEC, Saskatchewan Synodical president Marguerite Hyndman, and the Rev. Robert Wilson, Superintendent of Missions, Saskatchewan.

The worship, based on the theme "New Beginnings" was conducted by Jean Cockburn. Donna Wilkinson showed a video on Central America, and Mr. Wilson gave an illustrated address on Nigeria. A memorial service was conducted by Sharon Phillip. The closing message was given by the Rev. Bruce Gourlay of St. Paul's, Prince Albert.

The Fall Rally of the **Waterloo-Wellington** Presbyterial was held on October 29, 1990 at St. Andrew's Church, Cambridge (Galt), Ontario. A social hour was held, following which the president Mary Fountain welcomed everyone.

Lil Taggart brought greetings from the Session and groups of St. Andrew's. Clara Baetz led the devotions.

Guest speaker, the Rev. Tom Kapengule, here from Malawi as the assistant minister to St. Andrew's, Cambridge (Hespeler), told of the work of the women of Blantyre Synod in Malawi, and of the work at the Chigodi Women's Centre.

Another highlight of the meeting was two musical numbers by four of the Kapengule children - their voices blended beautifully.

ANNIVERSARY

Fifty years of WMS in **Vernon, B.C.** was celebrated by a special service held Sunday September 16, 1990. Presbyterial President Joan Monteith was guest speaker.

Members shared memories gleaned from old minute books. One of the original members, Vera McCulloch, who was also the first secretary, came dressed as she would have for such an event in 1940, complete with hat and gloves.

Special music was by Tobi Lin. A presentation of a plaque was made to Vera McCulloch (left) in photo below, by two long time members, Laura Elliott (centre) and Tillie Bruce (right), on behalf of the group.

Following the service and the cutting of the anniversary cake, friendships were renewed over tea and memorabilia.

Eileen Parish, past chairperson of the Board of World Mission, was guest speaker at the morning and evening services on the occasion of the 100th Anniversary of the **WMS of Guthrie** Church, **Alvinston, Ontario**.

The Rev. Jeremy Ashton, Wyoming, Ontario, interim moderator conducted the evening service and introduced Helen Armstrong who led a candle lighting ceremony. Mae Douglas lit the Christ candle representing the Light of the World. Grace Gray of Ottawa, a granddaughter of the first Secretary, when the Woman's Foreign Missionary Society was organized in 1890, lit the candle for the past; Mysea Carruthers, the one for the present, and Mrs. Leonard McNeil, the candle for the future.

Alma Leitch was presented with a WMS pin for acting as Treasurer for 22 years.

Photo: Ruth Leitch.

- Mrs. Warren (Bessie) Munro, 92-year-old honorary president, prepares to cut the cake at the 100th anniversary of Guthrie Church WMS, Alvinston, Ontario.

On November 25, 1990, the two Auxiliaries of the WMS at **St. Andrew's, Kitchener**, Ontario celebrated our 105th Anniversary as an affiliate of the Woman's Foreign Missionary Society which was established in Toronto in 1885.

Inspired by the national celebration of our Society in 1989, we started early in 1990 an "Education for Mission" program in our church in cooperation with the Outreach Committee of Session. Using material from the Board of World Mission,

- Members of St. Andrew's, Kitchener with June Stevenson (third from left.)

our committee prepared display windows, inserted flyers in Sunday bulletins, changing the message every two weeks culminating in the anniversary celebration in November with the outstanding "River of Faith" historical display.

The two morning services were conducted entirely by the women. June Stevenson, Editor of Glad Tidings, gave an inspiring sermon entitled "Daring to Dream", encouraging us to carry on to the next century with renewed enthusiasm.

The congregation joined us for lunch and anniversary cake. Mary Fountain, Presbyterial president, brought greetings. Our "Education for Mission" program was a rewarding, educational success!

The **Janet Thomson WMS Group, Kerrisdale Church, Vancouver, B.C.** celebrated their 60th Anniversary on September 9, 1990. Many past members attended the morning worship. The sermon was dedicated to women of the church. Following the service, tea and coffee were enjoyed with anniversary cake.

- The Rev. David Stewart, minister of Kerrisdale Church and Yvonne Calderwood, president of the Janet Thomson WMS group cutting the anniversary cake.

LOCAL

In honour of Margaret Henderson, a past president of St. John's WMS, White Rock, B.C., members and friends held a special meeting in June 1990, on the occasion of her 100th birthday.

A most enjoyable musical programme was presented by the Happy Notes. Molly Doka provided the commentary for songs and a parade of period costumes, modeled by members of the WMS, for each decade from 1890 up to the present. Members of the Happy Notes delighted the audience with solos and dance.

Tea was served and Margaret cut the specially decorated cake.

At the November meeting Honorary Life Memberships were presented to Arlene Duff and Janet Browne-Cave.

Marjorie (Knapp) Gray, former active member of Knox, Ventnor, Ontario, and St. Paul's, Kemptville died on November 6, 1990. Born near Merrickville, Ontario Marjorie's career as a teacher had a lasting influence over many students.

Marjorie took an active role in every aspect of her church. She was president of the local WMS (Goforth Evening Auxiliary) for several years, and also president of Brockville Presbyterial. Under her capable leadership, her kindness and compassion, missionary work flourished in this area.

The B.C. Synodical, Westminister Presbyterial, and in particular the WMS of St. Columba Church, Vancouver, B.C. mourn the passing of a longtime and faithful member, **Grace (Waugh) Stewart** who died on December 23, 1990. Grace was 98 years of age.

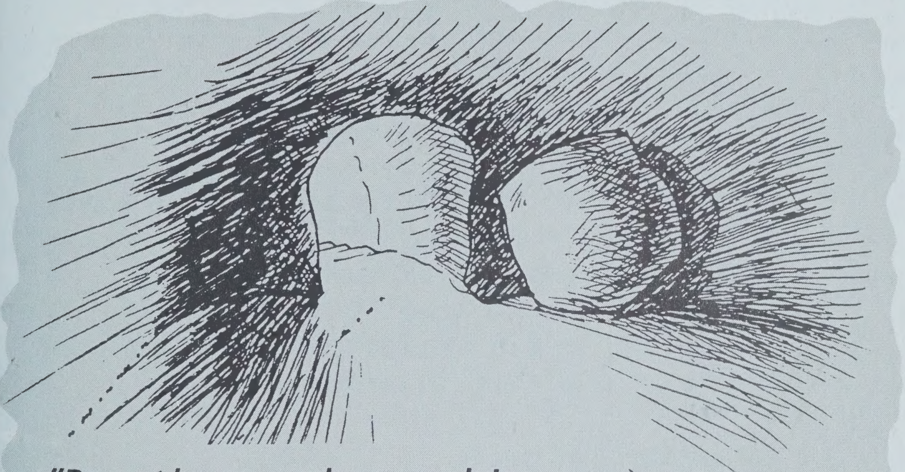
Born in Seaforth, Ontario, Grace became a teacher and taught in Assiniboia, Saskatchewan where she met her husband Bill. In Assiniboia, Grace first became part of the WMS, when shortly after her marriage she was invited to a meeting. She went, having absolutely no intention of becoming involved and eventually served four years as president of the group.

Moving to Vancouver in 1951, she became active in St. Paul's WMS, serving as president from 1960-66. Grace transferred to St. Columba after the destruction of St. Paul's where she was a member until her death. Grace was twice made a life member of the WMS in appreciation of all her service.

Recently, **Erskine Missionary Fellowship**, Erskine Church, Ottawa, Ontario heard Elizabeth 'Liz' Davidson tell of her experiences in Nicaragua and El Salvador where she went with the YIM team last August. Her slides were beautiful and her enthusiasm inspiring. The revelation that only children with shoes are permitted to attend school impressed us so deeply that EMF is considering a special project for our 45th year to raise funds for "Shoes for Kids" as well as supporting the Offering Project to build Children's Centres in those countries.

Following is one of the poems Liz had written, with which she concluded her talk:

They came walking toward us
the older girl carrying the younger
both dressed in soiled, worn clothing
The eyes of the older showing more wisdom
than others her age.
You could see their life -
malnutrition, poor housing, no schooling.
As we threw the frisbee
she looked on with interest.
Putting her sister down, she held her hand.
I threw the frisbee,
carefully her eyes followed it
her hands reached out
and caught it.
She smiled -
like the sun coming out from behind a cloud
For a few moments
her life was forgotten
Joy - she was a child of eight again.



"Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him." Mark 16: 6 RSV

IN REMEMBRANCE

Miss Ethel Annett,
Mrs. Lyle (Rheta) McLean,
Guthrie, Alvinston, Ont.

Jean Sheppard,
Brigden, Ont.

Mrs. Norman (Ruth) Spencer,
Geneva, Chesley, Ont.

Mrs. Evelyn Shaver,
Knox, Dunnville, Ont.

Mrs. Alexandra Smith,
Elmvale, Ont.

Mrs. Margaret Jackson,
St. Andrew's, Hillsburgh, Ont.

Mrs. Vera Alice Cameron,
St. Andrew's, Huntsville, Ont.

Mrs. Marjorie Gray,
St. Paul's, Kemptville, Ont.

Miss Bessie Blackstock,
St. Andrew's, Kingston, Ont.

Mrs. Islay Laing,
New St. James, London, Ont.

Mrs. Gladys Marshall,
Omagh, Milton, Ont.

Mrs. Violet Gamble,
Mrs. Minnie Higgs,
Mrs. Nancy Jack,
Mrs. Chris Rasmussen,
Mrs. Burnece Wollard,
Maisonneuve St. Cuthbert's,
Montreal, Que.

Miss Isabel Malcolm,
St. Andrew's, Newmarket,
Ont.

Mrs. Evelyn Bramble,
Tweedsmuir, Orangeville,
Ont.

Mrs. Marion Blyth,
Knox, Ottawa, Ont.

Mrs. Della Long,
Knox, Palmerston, Ont.

Mrs. Hilda Mary Ann Coney,
St. Andrew's, Picton, Ont.

Mrs. Quinn Adelaide
Beamish,
Knox, St. Catharines, Ont.

Miss Helen King,
Glebe, Toronto, Ont.

Mrs. Harold (Betty) Long,
St. Andrew's, Tweed, Ont.

Miss Jean Hemphill,
Knox, Waterloo, Ont.

Mrs. Florence Burns,
Mrs. Lillian McPherson,
St. Andrew's, Welland, Ont.

Miss Marguerite Ross,
St. Andrew's, Whitby, Ont.

Colours Change Quickly

Would the brown dust on this new arrival
be soon a robe of purple?
Could the green palm quickly turn
to a cross of crucifixion?
Could the coins in the temple scattered
be the silver Judas bartered?

And also strange:
that black Friday's sky should change
to Easter's dawn of gray
and two Marys on their way
in that early light
saw an angel robed in white.

Never a purple robe wore He,
His mantle is now Eternity.

C. Sheldon Hastings

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Please report any errors/changes in address.

Glad Tidings

April 1991

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Glad Tidings

APRIL 1991 **Vol. 67 No. 4**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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Photo: Peter Williams

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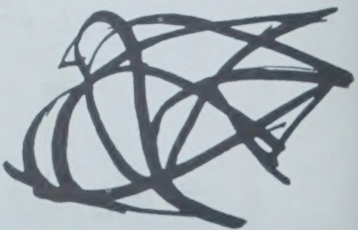


At Such a Time as This

Impressions of a visit at the Seventh Assembly of the World Council of Churches Canberra, Australia - February 1991

by Heather Johnston

INGATHERING

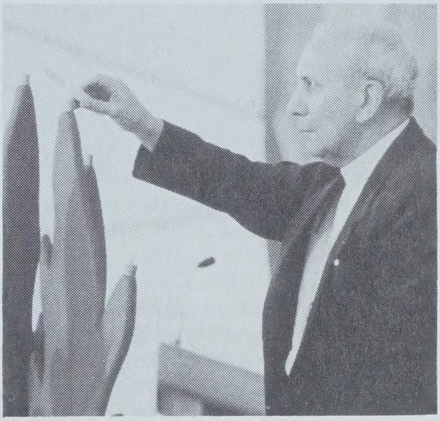
At such a time as this - Walk with me to a huge white tent on the campground of the Australian National University. It is February 7, the Assembly of the WCC is about to open. Worshippers enter the tent through the smoke of burning gumtree branches, an Aboriginal cleansing ritual. The congregation of thousands is seated. An Aboriginal runner carries a traditional message stick from the General Secretary of the WCC (waiting outside) to the Aboriginal elders (seated on the podium in the tent) requesting permission for the WCC to enter the land. The elders say 'Come' and the procession enters.

A giant red candle representing the flame of the Holy Spirit is lit. Its seven wicks, recollecting Assemblies past, are lit by representatives of the countries in which they were held. Canon Ruth Jefferson (Halifax) lights our Vancouver wick, while the General Secretary of the WCC, Dr. Emilio Castro, lights the seventh and last.

Sir Paul Reeves, former Governor General of New Zealand, presently Anglican representative at the United Nations in New York, preaches on the Assembly theme: *"Come Holy Spirit - Renew the Whole Creation"*. He says: "This is a prayer said painfully and hesitantly. A prayer not simply for ourselves, but for everything which depends on God. As a Maori, I am *tangata whenua* - a person of the land. Land is my mother. As we work the land we are taking part in the sacred act of bringing life to birth...." He speaks about power and redemption, about life and God's creation. He closes: "I am very ambivalent about large Christian gatherings.... We tend to quarrel about power which has little to do with the Holy Spirit. This Assembly may be different, I certainly hope so! Two Maori sayings are ringing in my ears:

"A pigeon at home, but a parrot abroad."

"If you cannot find anything to say, sit down!"



- WCC General Secretary Emilio Castro opens Assembly.

WCC Photo: Peter Williams

WCC Photo: Peter Williams

- Chung Huyan Kyung of the Presbyterian Church in South Korea.

WOMEN

At such a time as this - Voices of anger about war - not just in the Gulf, but also wars raging in Africa and other parts of the world are raised by some 300 women. Australian aboriginal women share their stories. Others are pained by male dominated church structures. Two tensions emerge: the ordination of women and the oppression of poor women by the rich. And yet a strong bond of sisterhood is felt across divisions.

Now picture this: A dark auditorium, an empty stage. Enter: Eighteen young Korean Australians, two Aboriginees and Professor Dr. Chung Huyan Kyung of the Presbyterian Church in the Republic of Korea (South Korea). She is a well-known theologian. Together they dance a modern version of a traditional Korean Farmer's dance to the sound of drums and gongs.

The young, barefooted professor's first words are: "I would like to invite all of you to get on Holy Ground (Moses) with me by taking off your shoes - while we are dancing to prepare the way of the spirit". Then she kneels and - flanked by two candles - reads a litany of names of persons in history who died tragic deaths - she burns the list - and in a dramatic gesture lets the ashes drift to the sky. Still kneeling - now all alone on the stage - she proceeds with her most thought-provoking presentation on the assembly's theme.

WAR

At such a time as this - Lebanese Archbishop Aram Keshishian (Armenian Orthodox) in a press conference declares: "The Gulf War has far-reaching destructive global implications. It is a conflict between a super power which claims to be the policeman of the world in a coalition of some 30 nations and a regional power that intends to claim regional domination in the Middle East." Edmund Browning, Bishop of the Episcopal Church USA supports Keshishian. Emphasizing that the scale of the war is so disproportionate to the desired outcome, Browning says that given the devastation caused by modern military equipment, he rejects any notion of a 'just' war.

After a dramatic presentation on 'Peace, Justice and the Integrity of Creation' Saturday afternoon (February 9) the Assembly is challenged to fast until worship the following morning. Together with local Christians, participants join in a procession of witness and peace through the heart of Canberra, culminating in a service of worship and an all-night vigil in the tent. Local children make a moving presentation: "This is it. The earth. The earth we are to inherit. What does it look like...?"

MEA CULPA

At such a time as this - Sunday morning. The Lima liturgy is about to be celebrated. Dorothy McMahon, minister of the Uniting Church of Australia in Melbourne, steps to the podium in the tent. Tears streaming down her face she makes a public confession to Aboriginal assembly participants: "Last night thousands of us marched for peace and justice. You expected to lead that procession. I asked you to let the children go first - using a voice I didn't even know I had. But you have heard this tone of voice for over 200 years! Being Aboriginees you did not fight back, you simply moved to the rear. Once more you were pushed aside." Dorothy's tears mingled with ours.... *Come Holy Spirit, Renew the Whole Creation!*

PATCHES

At such a time as this - Patches of blue and ochre, red and yellow on the wall of the plenary hall demonstrate how small efforts can come together as a powerful and beautiful presence. There are hundreds of patches made by parish groups across Australia; they will be given to delegates at the end of the Assembly. Each contains a message of support for the Assembly. The art comes out of each group's understanding of the theme. Some of them use aboriginal motifs, most use the vibrant hues of the Australian bush.

DICHOTOMY

At such a time as this - Prime Minister Hawkes addresses the Assembly, lauding his government's efforts on behalf of Aboriginal people ($1 million to be spent this fiscal year). He is proud of Australia's support of Allied Forces in the Gulf and welcomes 'decisive developments' of the South African government in dismantling Apartheid. Metropolitan Paulos Mar Gregorios (Orthodox Church of the East) responds on behalf of the WCC: "Unfortunately money cannot solve the problem of the aboriginal people (a WCC team visit calls their situation 'abhorrent') - the *dominant* group has to be educated to change *its* attitude!" Regarding South Africa, Gregorios says: "The church is less confident than the Australian government about prospects for real change. The structures of democracy and justice

- Heather Johnston with Nigerian women delegates.

are not yet in place". On the Gulf war: "Nobody questions the need for Iraq to leave Kuwait, but many hold grave doubts about the means taken to accomplish that".

UNITY

At such a time as this - Six denominations are added to the membership of the WCC: Philippine Episcopal Church; Free Pentecostal Mission Church in Chile; Dutch Reformed Mission Church of South Africa; Bolivian Evangelical Lutheran Church; Baptist Association of El Salvador and Salvadorean Lutheran Synod.

Three hundred and sixteen churches now belong to the WCC family, 31 having joined since the Vancouver Assembly.

A shadow is cast on the spirit of ecumenism by the Continuing Presbyterian Church of Australia. They will be voting to rescind the ordination of women at their forthcoming General Assembly.

Dr. Emilio Castro in his General Secretary's report, delivered in his inimitable style of a Methodist preacher from Latin America, speaks of the winds of change which have swept Eastern Europe, "an indication that the Spirit is blowing afresh in this world. Our theme is recognition of the inadequacy of all human resources and an affirmation of the faith that God lives". He voices a crie de coeur regarding full eucharistic fellowship: "We are able to be together in confronting the most diverse problems of humankind, but we are not able to heal our own history and to recognize each other around the Lord's table".

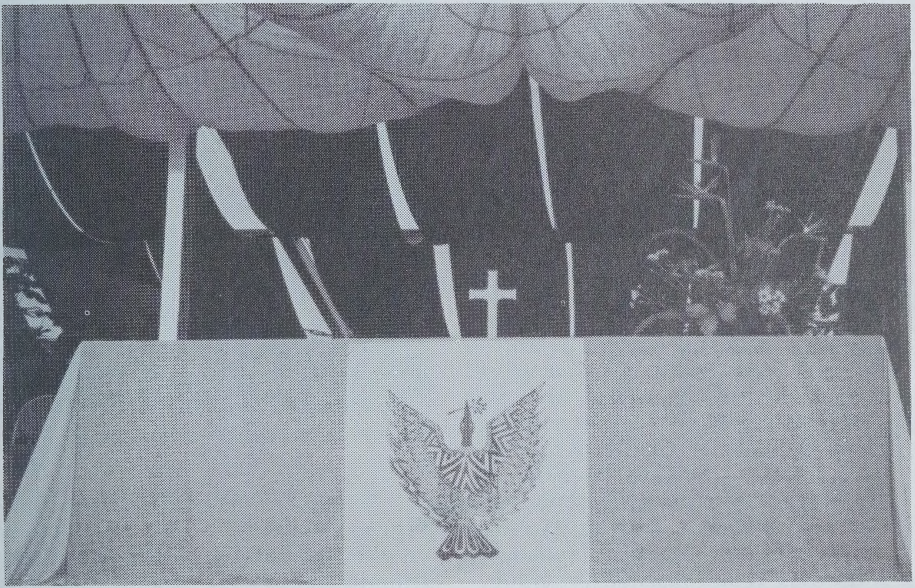
Come Holy Spirit - Renew the Whole Creation

- Heather Johnston represented *Glad Tidings* at the WCC Assembly.

Come, Holy Spirit.
Come, Holy Spirit,
teacher of the humble, judge of the arrogant.
Come, hope of the poor, refreshment of the weary,
rescuer of the shipwrecked.
Come, most splendid adornment of all living beings,
the sole salvation of all who are mortal.
Come, Holy Spirit, have mercy on us,
imbue our lowliness with your power.
Meet our weakness with the fulness of your grace
Come, Holy Spirit, renew the whole Creation! [EPS]

Holy Spirit - Renew Me

by Mary Ellen Ruddell



- Altar cloth by Fiona Kerinauia merges Christian religion with Tiwi traditional ceremony.

As we stepped off the plane in Sydney the heat was the first thing that warned us we were in for many surprises and a wide range of emotions for the next three weeks. My emotions included exhaustion, joy, frustration, happiness, disappointment and a sense of accomplishment.

Exhaustion seemed common for all of us, stewards, delegates and staff as we tried desperately to fit in meeting after meeting, socializing, sightseeing and sleeping! Adrenalin was a needed commodity and it kept us going right to the end.

My frustration came at times when I saw the Youth, Women, and the Differently Abled, fight for their participation, voice and respect, and lose over the "more important issues". The three groups, realizing that the goal for participation set by the Vancouver Assembly had not been met, struggled with the fact that the W.C.C. as an organization had their hands tied. The struggle is now left to the member churches. Understanding this, we came home with a sense of urgency to tell the story of this participation and the "Ecumenical Suicide" we feel our delegations are facing if they will not address this issue for the next Assembly.

But we knew that all was not lost when we fought for a Youth President and won - that our proposals for Central Committee changes were to be put on the docket for their consideration. Professor Kyung not only spoke of feminist theology but lived it for all to experience. When Jacqueline Grant, a U.S. theologian spoke at our Lima Liturgy, we knew there was still a power within us with which to be reckoned. The joy and happiness of the children's presentation on Justice, Peace and the Integrity of Creation was moving in its simplicity to tell it like it is and to empower us to turn the course of our existence around. The attempts to learn and to teach another language were often amusing and served to bring us closer together with the people we lived with for 21 days. The barriers within the marginalized groups (women, youth and differently abled) were few, as we realized a common bond despite language, denomination, sex or colour. Touching us deeply were the stories and presentations of the Aboriginal Australians which served to bring home the plight of our own indigenous peoples of North America. The joy and happiness felt when we shared our experiences and learned from one another was continuous and is truly one important reason to further the Ecumenical Movement.

The disorganization felt throughout the Assembly was a source of disappointment and frustration. Many of us did not feel fully prepared for the trials of the Assembly proper. Time and time again we were bogged down in rhetoric and "points of order". We seemed more concerned with who was on the Central Committee than how we wanted the "Holy Spirit to Renew Us and the Whole Creation". Fortunately, with honesty and ingenuity we addressed these issues and took steps to turn our focus around.

Finally, as stewards, our sense of accomplishment was realized and acknowledged by the Assembly. I feel that we accomplished one step forward for every two backward in terms of business, but in terms of our global links and feelings of solidarity, we leaped into a new realm of understanding.

- Cleansing smoke of gumtree branches.

"Come Holy Spirit, Renew Your Whole Creation". This prayer was visible, said and discussed on a continuous basis. We have a long way to go before we can truly understand and accept this prayer but I believe, through my experience at the Assembly, that the Holy Spirit was there and touched each and everyone of us in a different way. Many of us, including myself, will continue on this roller coaster ride we have been put on to ensure that the Holy Spirit will be allowed to work within us and is not clouded over by the "more important issues", that we will see Justice and Peace working hand in hand, that our base will be our Christian background rather than culture, language, or region and that the prayer will be continued by all to include, "Holy Spirit, Renew Me."

- Mary Ellen Ruddell, a student of the University of Guelph, was an official steward from the Presbyterian Church in Canada to the World Council of Churches meetings.

WOMEN OF THE OLD TESTAMENT

M	I	H	J	E	B	H	A	I	L	A	H	T	A	
N	E	V	E	M	I	R	I	A	M	E	G	N	T	
T	R	S	C	R	U	T	H	A	H	L	I	B	H	
B	A	T	H	S	H	E	B	A	O	I	J	G	S	
J	C	C	I	U	D	L	E	B	E	Z	E	J	U	
O	H	R	L	A	L	T	D	E	B	O	R	A	H	
C	A	E	I	H	U	L	D	A	H	E	U	Z	E	
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B	E	N	H	H	A	L	I	L	E	D	A	A	O	
E	A	L	E	H	A	P	L	I	Z	T	N	H	M	
D	H	O	H	E	P	H	Z	I	B	A	H	A	I	
A	V	V	S	A	R	A	H	H	A	L	L	I	Z	
E	Z	E	B	I	D	A	H	R	E	H	T	S	E	
J	E	D	I	D	A	H	N	H	A	N	N	A	H	
Z	I	B	I	A	H	A	J	I	B	A	D	A	H	

ABIJAH
ADAH
ATHALIAH
AZUBAH
BATHSHEBA
BILHAH
DEBORAH
DELILAH
DINAH
ESTHER
EVE
HANNAH
HEPHZIBAH
HULDAH
JECHILIAH
JEDIDAH
JERUSHA
JEZEBEL
JOCHEBED
KETURAH
LEAH
MESHULLEMETH
MIRIAM
NAOMI
NEHUSHTA
RACHAEL
RUTH
SARAH
UNLOVED
ZEBIDAH
ZIBIAH
ZILLAH
ZILPAH

Her children rise up and call her happy; her husband, too, and he praises her: "Many women have done excellently but you surpass them all." Prov. 31:28-29 (NRSV)

— Thanks to Jim Phillips for "Women of the Old Testament"

What To Do With Two Spare Weeks

by Margie MacLeod, R.N.

Offering a cool cup of water in the name of Jesus Christ to one who is thirsting.

- Margie MacLeod with young patient.

Recently, I had the privilege of participating in a Medical Group Mission (M.G.M.) programme in the parish of St. Catharine in Jamaica. This is an outreach programme sponsored by the Christian Medical and Dental Societies of Canada and the U.S.A. Every two weeks, teams of concerned Christian physicians, dentists, nurses and related medical personnel travel to third-world countries and volunteer their time and talents to provide medical attention to persons who would otherwise not receive medical/dental care. One of the themes for the programme is to see yourself as someone "offering a real cup of water in the name of Jesus Christ to someone who is thirsting".

When I first saw the list of countries and places to choose from I immediately thought ... JAMAICA, warm sun, good beaches, great weather and a fun, relaxing time, because that was what the T.V. ads told me about Jamaica. May I tell you that there are two Jamaicas! - the one for the tourists and the one where the real living goes on.

We were a group of 21, divided into four small working teams. We travelled to a town called Ewarton (I was the only one who knew how to pronounce it properly!) which is in the central mountain area. The roads are narrow and winding, and you dare not put your arm out of the window of your vehicle because the cars passing on the other side are so close that the driver can tell what colour your eyes are! The four teams covered seven communities, and saw a total of 2,600 patients in eight working days. The team I was on saw as many as 168 patients in one day! The days were long and hot, the breezes were warm and humid, but the freshness in the hearts of the team members was uplifting and with strength from God we were able to work in very basic conditions, with very little in the way of equipment.

We met the everyday people of Jamaica, warm, tender people, who waited so patiently, sometimes for eight hours or more, to be seen, others having to stand in line for a second day because the lines were so long. The mornings were started at the clinics with prayers and the singing of hymns led by the clinic staff or someone in the crowd. Indeed the poverty of material things was so evident, but the richness in the spirituality of these people shone through brightly and we felt humbled to be there, ministering to their physical needs as they ministered to us with their great faith and love for God.

The need for medical help is overwhelming, and not much will change medically because of our two-week project. However, the real value lies in being in a caring part of the body of Christ, reaching out in loving concern to another part of that body. Perhaps it was just a cool cup of water in the name of Jesus Christ to someone who was thirsting. As it says in Matthew 25:40b, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Not all the team members were medical personnel, and it was important to have other persons there to help with such jobs as registration of patients and crowd control. Some entertained the children with Bible stories, songs and games, others helped package medicines and actually ran the small pharmacies each team set up.

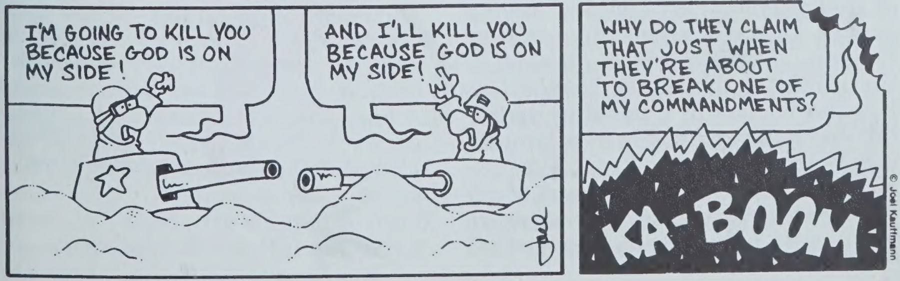
This experience has become one of the highlights of my life to date. It has become another way to combine my training at Ewart College and my nursing career to serve God. I recommend such an experience to any who have a bit of adventure in them, a lot of flexibility and who want to become closer to God in a very tangible way.

Are you at all interested in a two-week mission of love? There is a spot for you on one of these teams. If you are interested in finding out more about the M.G.M. projects, write to:

Evangelical Medical Aid Society,
Box 1180,
Campbellford, Ontario
K0L 1L0

- Margie MacLeod is a graduate of Ewart College.
- Reprinted with permission from "Four Corners".

Pontius' Puddle

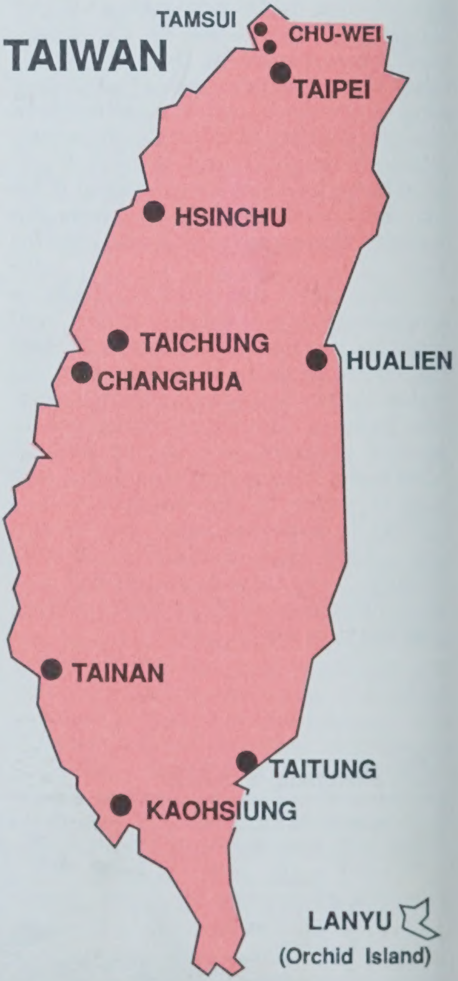

I'M GOING TO KILL YOU BECAUSE GOD IS ON MY SIDE!
AND I'LL KILL YOU BECAUSE GOD IS ON MY SIDE!
WHY DO THEY CLAIM THAT JUST WHEN THEY'RE ABOUT TO BREAK ONE OF MY COMMANDMENTS?
KA-BOOM
© Joel Kauffmann

MacKay Memorial Hospital Celebrates 110 Years of Service

by Jack Geddes

MacKay Memorial Hospital, Taipei celebrated the 110th anniversary of its founding on September 9, 1990 with a thanksgiving service as the high point in the week long activities. One of the feature speakers, the Rev. Peter Ruddell, General Secretary of the Board of World Mission of the Presbyterian Church in Canada, brought greetings from the church which sent the hospital's founder as a pioneer missionary to Taiwan in 1871. But the focus of the evening for the guests was on two sisters who travelled all the way from Toronto. Misses Isabel and Margaret MacKay are the granddaughters of Dr. George Leslie MacKay, and Isabel herself had worked in the hospital after the Second World War. In the cool air-conditioned ninth floor auditorium of the huge main hospital building, few of the people enjoying the warmth of personal friendship thought back to the hardships and troubles of the past century.

When George MacKay had been in his new home at Tamsui for less than three months, he noted in his diary that his home was now a church, a clinic and a school. It seems a prophetic vision of the work of the missionaries and the strong church they founded in northern Taiwan. Certainly it is an echo of the ministry of Christ Himself in His short years of preaching, teaching and healing. In his mostly autobiographical volume, *From Far Formosa*, MacKay notes, "No part of my preparatory training proved more practically helpful than the medical



studies pursued in Toronto and New York. I found the people suffering from various ailments and diseases, and the power to relieve their pain and heal their diseases won for the mission grateful friends and supporters."

In almost thirty years of labour in Formosa, MacKay never forgot the medical side of his mission. In 1879, on the eve of leaving to return to Canada for the first of two furloughs, he bought land in Tamsui for a hospital. During that furlough one of the precious gifts he received was a memorial of US$3,000 from the widow of a Captain MacKay from Detroit; the hospital would be named MacKay in his memory. Through the following years MacKay worked with foreign resident doctors at Tamsui and the little clinic reported such statistics as 10,736 treatments in 1894. MacKay himself established dispensaries in 60 chapels and reported phenomenal numbers of tooth extractions, an especially needy field. But it was not until April 25, 1900, that the Japanese government awarded the license to operate the hospital. A little more than a year later MacKay was dead, and the hospital closed its doors for five years.

The original building is still standing on a small side street in Tamsui, at the right of the Tamsui Presbyterian Church, and close to the first home of George MacKay. In 1905 the North Taiwan Presbytery asked the Canadian church to reopen the hospital, and that November Dr. and Rev. J. Y. Ferguson and his wife arrived in Tamsui. Dr. Ferguson opened the building in 1906. In 1911 the Mission bought land in the Shuang-lien district of Taipei and Ferguson recommended that the centre of the medical work be transferred to Taipei. He wanted to build a much expanded hospital and call it MacKay Memorial to honour the life and work of George Leslie MacKay. That year the Board sent out US$25,000 for the building expenses and the Mission appointed Ferguson and the Rev. William Gauld to draw up the plans for the building. On December 26, 1912, church leaders and Japanese government officials were joined by about 1000 people to celebrate the dedication. Dr. Ferguson was appointed superintendent, a position he held until 1918, when illness forced his return to Canada. The hospital, and its new branch in Ilan, closed again.

- Peter Ruddell, Isabel and Margaret MacKay with MacKay Memorial Hospital in background.

Dr. George Gushue-Taylor came to Taiwan and began restoring the work of the hospital by opening a clinic in 1923. Although superintendent of MacKay Memorial Hospital (MMH) from 1925, Dr. Gushue-Taylor's main interest was with the many lepers in the island. Through his work, MMH has a very honourable history in the founding of leprosy work. By 1938, Dr. Gushue-Taylor had helped the Japanese government establish the first leprosarium, and had purchased land to establish a Christian leprosarium. Soon after it was opened, he resigned to become the head of Happy Mountain. Dr. John Little (father of well-known Canadian children's author, Jean Little), followed him as superintendent of MMH. Though the years immediately preceding, during, and after WWII were troubled ones for the hospital as it came under Japanese control, and then problems of registration had to be worked out with the new Nationalist government, the hospital continued to have a mighty impact on the people from its dingy decrepit building on Taipei's liveliest street, Chung Shan North Road. But a new era was about to open.

As China fell before the onslaught of the Communist Revolution, many missionaries relocated to Taiwan. Among these were medical personnel of the Reformed Church of America from the Fukien area where the dialect spoken there was similar to that spoken in Taiwan. Among these were Dr. Holleman, who became superintendent, and Miss Jeanne Walvoord, who became director of nursing. Dr. Holleman began plans to build a more adequate structure. When he handed over his office to Dr. Sam Noordhoff in March, 1960, MMH was ready for a leap forward. On March, 1962, a three-storey building was dedicated on the 50th anniversary of the Hospital. The previous year a registered nursing school was established. When the Chu-wei property, located near Tamsui was dedicated in 1972, the school of nursing moved to this location. In the meantime Taiwan's first I.C.U. was opened by MMH in April, 1967 with 12 beds. In 1969 a suicide prevention centre was opened, the first such centre in South-east Asia. About the same time, a mobile clinic was established to serve the aboriginal churches and villages of Ilan County under Miss Hildur Hermanson's leadership; and a medical centre was opened on Roosevelt Road in southern Taipei. In 1975 MMH established MacKay Life Line, which later became the independent Taipei Life Line. MacKay still has a telephone emergency service, established in 1979, called MacKay Peace Line. The new facility on Chung Shan North Road was opened in 1983 and MacKay became a teaching hospital. A new ten-storey building has also been added to the Chu-wei Branch, and a completely new branch opened on the South-east coast at Taitung in 1987.

MacKay Memorial has continued to be a pioneer in social and health services in Taiwan. From a modest beginning in 1988, MacKay established a burn centre. Recently, almost at the same time as the anniversary celebrations, Taiwan's first hospice was opened. Located at the Chu-wei branch, it is called An-ning ping-fang, meaning literally: peace and comfort medical centre. The hospice movement, which began in England, took a long time to take root in this Chinese society. Cultural problems occur because death is not a subject that people here want to discuss. And then there are the superstitious who believe that people who die away from home become dangerous wandering ghosts. As soon as they learn that a family member is dying, they will take them home to die, thus withdrawing them from medical (and hospice) care. These ideas have made Taiwan a rather inhospitable area for the hospice movement and it took nine years of communication to bring this first one to birth. In its beginning stages the centre and its dedicated staff are trying to bring Christ's love to these special people with special needs. Although many of the patients and their families prefer to listen to Buddhist sermons on the radio or to clutch their images tightly, the doctors, nurses and social workers continue to show the compassion of Jesus for the suffering.

- Reprinted from The Rice Bowl, November 1990.

IN MEMORIAM

Annie Hallgren

On February 2, 1991 Annie Hallgren (nee Wilson) passed away at the age of 74. She joined **Fairview** Presbyterian Church, **Vancouver**, B.C. in 1974 and was a member until the date of her death.

In her earlier years she attended Robertson Presbyterian Church, Vancouver (now closed). Annie was interested in Christian service and she enrolled in the Vancouver Bible School. On graduation she was appointed by the WMS as a kindergarten teacher in the Chinese Presbyterian Church, Keefer Street, Vancouver, where she served for 31 years until 1979 when she married the Rev. Ben Hallgren, retired missionary, of Overseas Missionary Fellowship, who died in 1985.

They went to live in Abbotsford, B.C. where they attended the Abbotsford Evangelical Free Church. Annie was an excellent pianist and her devotional messages were inspirational. In 1973 she was given a 25-year service pin at the Council Meeting.

From 1968 until her marriage Annie lived with Isabel Bennett, faithful WMS member and longtime member of Fairview Presbyterian Church.

Gertrude Scott

Miss Anna Gertrude Scott passed away on February 3, 1991. Gertrude retired from the National staff of the Women's Missionary Society in 1961 after serving the Chinese community in Victoria, B.C. since 1926. For many years she worked with Grace Lee who taught Chinese while Gertrude taught English.

Miss Scott was born in Victoria where she received her schooling, including teacher training at Provincial Normal School.

After her retirement, Gertrude remained active in the WMS, both in the Chinese Church and St. Andrew's, Victoria. She also served as Presbyterial Historian.

- Annie Hallgren

- Gertrude Scott

"Eternal Father, Strong to Save"

by Mary Jane Mackay

It was with a real sense of déjà vu that I sang "Eternal Father, Strong to Save", and "Give to us Peace in Our Time...." last Sunday, once again in a time of war. Painful memories, long buried, surfaced, and that empty feeling in the pit of the stomach has once more become a constant. Suddenly I was twenty-three years old again, living in a strange country, in a strange city. My husband of only a year was 'somewhere in England', where he would be for five endless years.

Whether or not we believe that war is ever the answer, the fact is, we are at war. How are we, as Christians to face such a time? Do we march, with placards, denouncing war? It's too late for that. Do we write letters to our Members of Parliament objecting to their position re war? It's too late for that too. Do we vote the present government out of office, only to find that we have a worse situation with a new government? Too late, we will find that isn't going to work either. On the other hand, we must not be lulled into thinking that we can do nothing: "I'm only one person, and I'm powerless."

The one thing that Christian people *can* do, is pray. Not because we think this is a holy war, but because, through prayer, we may find the answers to our questions. We can learn what is God's will for each of us in finding a way to solve the awful problems that confront the whole world today. In the nineties we seem to have forgotten the power of prayer. The old fashioned prayer meeting, on Wednesday night is a thing of the past - outmoded, they say. Sadly, in many cases prayer has become mere 'vain repetition', instead of a plea from the heart, it's time we began to pray in earnest for "peace in our time".

During World War II the Women's Missionary Society (W.D.) published a small booklet, Prayers for Auxiliary Meetings, all anonymous. From the section on Prayers in Time of War (pp 48,49), let us use two of these prayers, written fifty years ago, but just as appropriate today as they were then. Let us pray -

"O Lord, our refuge and our strength and our very present help in trouble, hear us, we beseech Thee, as we cry unto Thee in this time of need. When hosts have encamped about us and wars have risen against us we look to Thee the rock of our salvation. Thou defendest the righteous cause and bringest to naught the counsels of violent men. Therefore we beseech Thee to be now and always our defense and to grant unto us that strengthened guidance without which we can but fail in all that we undertake. Leave us not, neither forsake us, O God of our salvation.

We know how unworthy we are of these blessings for which we pray; and we humbly confess in Thy presence our manifold sins and shortcomings. For our absorption in temporal things and our forgetfulness of things that are eternal, above all for our estrangement from Thee and our turning to false gods that cannot save us, we beseech Thee to forgive us. Have mercy on us O Lord; our sins are many. Correct us in Thy righteousness; preserve us lest we go the way of the nations that have forsaken Thee. Recall us to the faith wherein our fathers honoured and served Thee, and the righteousness through which Thou hast made our nation great, that clothed with the whole armour of God, we may be able to stand fast in the evil day, and be strengthened by Thy spirit for better living and worthier service in the days that remain. Turn us again, O God, and cause Thy face to shine upon us and we shall be saved. Amen.

O God, to Thy gracious keeping we commend those who are in special need: those who go down to the sea in ships, those who fight for our cause on the land, those who voyage in the unseen pathways of the air, the prisoners, the wounded and the dying and those who minister to them. These things we ask through Jesus Christ our Lord. Amen."

- Mrs. Mackay, who lives in Halifax, recently presented this meditation at a Presbyterial meeting. Having being Literature Secretary for Montreal Presbyterial for most of the WWII years, she saved and still uses "Prayers for Auxiliary Meetings".

"I" - Witness

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8 NIV)

As Christians, we are sometimes remiss in not sharing our Christian faith with one another. When we come together in fellowship, whether at church coffee hour, afternoon tea, or meals, often the name of our Lord is not even mentioned. Likewise, when comforting a bereaved friend or someone facing a serious illness, do we easily express our hope in the Lord's healing grace?

How willing are we to share the very food of life as found in the life sustaining richness of the Word?

How often do we share personal thoughts about our faith and our spiritual understanding, perhaps obtained through the inspiration of biblical verses, hymns, sayings that have helped us in a time of need?

Be an "I"- witness of Christ acting in your life. Share with us a biblical verse or verses, lines from a hymn, Christian song, poem or other writings which have helped or inspired you during your life time ; remembrances of helpful advice or kindnesses of others toward you or your family, might also inspire or comfort others. To share is to care.

Your reward will be seeing your work in print and a token gift.

Send your contribution of up to 500 words to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. We look forward to hearing from you!

- Thanks to Ed Mason for the idea for this column.

"I" - Witness

Be still and know that I am God
(Psalm 46:10)

This verse from the Psalms comes to mind so often when one is pre-occupied with the pressures of life, the rushing hither and yon, doing this and that, and worrying about the things you know you should do that are neglected. Bernard Anderson in "Out of the depths the Psalms speak to us today", startled me when I read, " 'Be still' has often been misunderstood as a summons to quit meditation or a spiritual pause." He goes on to make the point that the phrase carries a much stronger imperative. He illustrates his statement by citing a variety of translations of the text: "Be still" (King James), "Desist" (New American), "Give in" (Moffat), "Let be" (New English), "Yield" (Anderson's own translation). I also discovered that the Good News Bible translates it as: "Stop fighting".

All of this seems to me to say that to "Be still and know that I am God" demands that we stop, look at what is happening to us in all our busyness, and listen for the spirit to speak. The quiet meditation, or spiritual pause then becomes an earned blessing, and we can go on confident and strengthened.

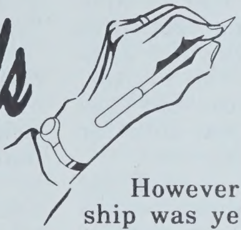
(Agnes Roy, Calvin Presbyterian Church, Toronto, Ontario)

Be

Be still and know that I am God.
Be still and know that I am.
Be still and know.
Be still.
Be.

- based on Psalm 46, Verse 10
Jane DeVore

Dear Friends



The Rev. Peggy Reid,
Box 55584,
Limbe, Malawi
December 1990

I thought of all the "pip, buzz and beeps" [of electronic time pieces] this week when I was helping another minister lead worship. Now the worship was scheduled for nine o'clock, but since the majority of people walk to church we began when most of them had arrived. So at approximately 9:15 with close to 500 people we began to worship; and things progressed in their normal style with no problems, until 9:50. At 9:50 the rains came.

Now the rains here are not the soft gentle kind that remind you of spring showers, umbrellas and splashing in the puddles. The rains bring more to mind images of Noah and his family and a boatload of animals being assaulted for 40 days with torrents of rain.

And the sound of such rain is amazing! ... particularly when you have metal sheeting as a roof! The sound reverberates incredibly and the rain is the only sound you hear. It is deafening, and it makes leading in worship (not to mention preaching) nigh unto impossible. However, since the rains are late and have been eagerly awaited for the last six weeks, no one was going to complain. Rather than grimaces or complaints at the noise, smiles and grins were seen all through the congregation, as we realize that with the rains, planting could finally begin.

However, the problem of worship was yet to be addressed. A hymn was attempted but the rain had put out the electricity and the sky was so dark that the hymn books could not be read, so that idea was abandoned in favour of an alternate plan: adult baptism (which I thought was appropriate to the weather!). Fifty eight adults and young adults were baptized and welcomed into the church, but not without some difficulty. Because of the noise of the rain, no one could hear what the minister was saying (even though he was yelling), and so with gestures the congregation was "cued" when to stand and when to sit for the appropriate times. The baptisms took close to an hour, and still the rain came down.

So we continued with infant baptism, with the same difficulties in hearing. Twenty infants were baptized, and still the rains came down. We then welcomed in the MVANO (Women's guild) 13 new members, and blessed their uniforms (which consist of a black skirt, white blouse, and white head scarf).

The new catechism class was introduced to the congregation.... New elders and deacons were ordained (including one woman), and finally the marriages were blessed. In Malawi, many people marry "outside" the church in their villages (without clergy), and in order for their wedding to be recognized by the church, they must come and re-do their vows in the church.

At noon the rains stopped - just

in time to proceed with the announcements.... It was also the time for members of the congregation to come forward and bring the gifts they had brought for the visitor, things like sugar and tea and eggs and bananas. Then it was time for the preaching and communion.

And when it was all said and done, I looked at my watch (which does not "pip, buzz or beep") and was amazed to find that it was 2:20 p.m. Everything was finished except for greeting people at the door and singing and dancing with the women (one of my favourite parts!). We had been in worship for over five hours, and not once did I hear a watch "beep" or anyone complain.

I don't recall ever sitting through a five-hour service in Canada, but I have sat through and participated in many such services in Malawi. And I am always uplifted by the joy, the incredible singing and the seriousness with which Christians here enter worship. Such a worship service is a delightful way to celebrate Advent and the rains made it even more of a blessing.

Peggy Reid

A Short Report from Lesotho

by Glenn Inglis

In my office I have a CIDA map which highlights each nation of the world from the perspective of development. Under Lesotho I notice that the population is 1.6 million, average per capita income is $480 US, life expectancy is 51.3 years and the main exports are diamonds, mohair and wool. Two other features stand out - Lesotho is listed as a "least developed country", and it is completely surrounded by the Republic of South Africa.

Lesotho is the "Mountain Kingdom", no part of the country being below 5,000 feet above sea level. Its birth as a nation was in the 1830s when the Basotho chief Moshoeshoe (Moshweyshwey) consolidated his power to the south of the empire that Shaka the Zulu chief was fashioning in what is now Natal, South Africa. The Basotho early sought the presence of missionaries and the first to assist were French and Swiss with the Paris Evangelical Mission Society, a Reformed Church organization. From this work came the Lesotho Evangelical Church (LEC).

These early missionaries were remarkable for their courage, integrity and diverse talents. Not only did they plant churches, schools and hospitals, but they soon became the spokesmen for the Basotho in their many struggles with both the Dutch settlers (the Boers) and the British colonial administration.

Between 1830 and 1880, the Basotho lost two-thirds of their land to the Boers. This resulted in over-population and over-grazing of the remaining land. But the Basotho did keep their independence from South Africa, of which they are fiercely proud.

Having few resources, many Basotho sought work in the mines and industries of the republic. This still accounts for most of the foreign exchange earnings of Lesotho. There is great fear here that when democracy comes to South Africa, the mining jobs will be given to South Africans and not to the Basotho. Under Apartheid it was cheaper to import labour which could be under-paid, than to use local workers.

The LEC is now the second largest denomination in Lesotho (about 25%), following the Roman Catholics. The church is completely autonomous but continues to seek overseas assistance in certain key areas... doctors for its two hospitals; teachers for the Seminary; technical staff for its large printing press and manufacturing centre; plus, a few specialists in development work. The LEC's main partners are the Presbyterian Churches USA and Canada, the United Church of Canada and the Disciples of Christ (USA) along with the continuing presence of the Paris Evangelical Mission Society.

I am here as the Protestant Chaplain at the University for the LEC. The university of Lesotho is located in Roma, 40 km from the capital, Maseru. As the name signifies, it was once a Catholic college before becoming the national university. There are about 1,500 resident students and many more on a part-time basis.

As Chaplain I oversee the congregation of about 200 adults. I do counselling work with the students and also teach one morning a week at the LEC Seminary in Morija, about 50 km away.

The main problem we face is education for our three children. They have to be driven each day to Maseru to attend an International School. This is very tiring for them and for Linda as well. We are trying to arrange some 'pooling', but so far without much success. So the children need to leave here at 7 a.m. to be in class by 7:55. They are usually quite exhausted by evening. Linda does some volunteer work in Maseru to keep occupied as two trips a day is just too expensive.

If you were to attend an LEC service, several features would stand out. First would be the use of a service book. This was my first experience of such a practice in a Reformed setting. Secondly, you would be in awe of the singing which is in perfect harmony and without instrumental accompaniment. Thirdly, there are lots of young people and numerous choirs. And on most Sundays you would hear an elder preach - male or female. Most parishes have a minister, but each parish may have 4-10 congregations!

On the mind of every Basotho is the situation in South Africa. The Rand area (where Stewart Gillan works) and where there is much violence is also home to thousands of Basotho. The racial inequality over many generations is also a bitter pill to swallow. The Basotho are generally very cautious of "whites". We must prove our commitment to equality and justice before there is much acceptance. But once accepted, one is given a Masotho name and counted as one of the family.

As you pray for Lesotho and the LEC you might consider the following issues: justice and peace in all of Southern Africa; the nurture and training of young Christians; the willingness of the leadership to accommodate new ideas and new ways of serving Christ; the mission hospitals and their over-worked staff; and, the courage to live a Christian life in a violent and fearful environment. We also covet your prayers, especially for our children.

Lesotho had a severe drought which lasted until mid-January. All the maize and sorghum crops were lost. But now it hasn't stopped raining for three weeks and everything is flooded! At least people can plant some vegetables before the cold, mountain winter sets in (May-June).

We give thanks for the many cards and letters we receive from various Mission Societies and all the warm wishes contained therein.

CELEBRATING YOUTH

"Rights and Responsibilities"

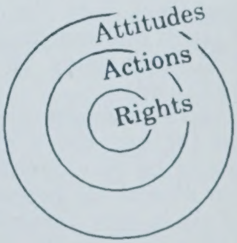
The words in the title above were used as the theme of a Youth Conference held in Weyburn, Saskatchewan on a beautiful weekend in February. I enjoyed the conference, first, as a Torontonian, because the weather was so cold and crisp and clear of the pollution that I experience so much of the time (winter and summer) at home. And second, as Secretary for Children's and Teenage Work for the WMS, W.D. I appreciated the opportunity to attend and share in the discussions and other activities with young people. This is what made it extra special for me.

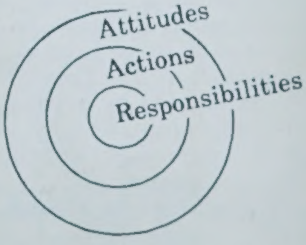
We began as people arrived on Friday night, by playing some games that helped us build a community or group spirit which was seen throughout the time we spent together. Then we began to develop our theme.

Through conversation and worship we shared our thoughts and feelings about the two words in the theme. Using some short scripture passages we examined the need for Christians to look beyond their "Rights" to the "Responsibility" they have for the world.

Saturday morning we decided to examine more closely the attitudes and actions of those seeking "their rights" without giving thought to the rights of others. We used two circles to identify the attitudes and actions involved with each word.

And then we played Monopoly. We played it two ways, approximately 35 minutes the first time and 25 minutes the second. The first time the emphasis was on getting as much as possible for ourselves without worrying about anyone else. The second time, we played as a community group. The money received for passing "Go" went into a common fund which was to be used by the community to meet social needs. Each time, after playing the game, we talked about the changes in people, their attitudes and actions





toward one another, and what this meant to the atmosphere in which they were playing. What it would mean if we acted this way in real life. The Bankers acted as observers and told what they had seen happening to their group as they played the game in these two ways.

The next step was to relate what we had learned to specific issues which the young people had chosen to debate. "Censorship" and "the right to bear arms", were among the subjects they had chosen. The total group was divided into two groups this time. One side was to be prepared to speak for the issue, the other against. They spent about 30 minutes preparing to present their side in debate. Coming back together the debate began in earnest and we saw how easily people can misunderstand each other. We saw how easily small disagreements can either disrupt and destroy group spirit, or support and help situations to evolve in peaceful ways.

As they continued to talk the young people began to see the need for everyone to use common sense and to show a willingness to make some compromises. And finally the statement was made: "We can't really have one without the other can we!"

The weekend closed with a service of worship which was shared with the congregation. We attempted to draw everything together through the meditation which was given the title of, "Your rights are my responsibility -- and vice versa". Through this experience I think we all grew in our understanding that the need to seek *Justice for All* may be far more important than allowing us to satisfy our desires by being given all the things we think we have a right to!

My thanks to the AEC and the Synod Youth workers for letting me share in this event. If you have events like this in your area I would love to hear and share information about them on this page.

Lois Powrie

Out of the mouths of babes...

(Wit and wisdom from Sunday School pupils, in response to various questions.)

Noah's wife was named Joan of Arc.

Henry VIII thought so much of Wolsey that he made him a cardigan.

The fifth commandment is 'Humour thy father and thy mother.'

Lot's wife was a pillar of salt by day and a ball of fire by night.

Salome danced naked in front of Harrod's.

Another name for marriage is holy acrimony.

Christians may have only one wife. This is known as monotony.

The pope lives in a vacuum.

Paraffin is next in order after seraphim.

Today wild beasts are kept in theological gardens.

The patron saint of travellers is St. Francis-of-the-sea-sick.

A republican is a sinner mentioned in the gospels.

The inhabitants of Macedonia did not believe, so Paul the apostle got stoned.

The first commandment was when Eve told Adam to eat the fruit.

One sometimes can't hear what is said in Church because the agnostics are so bad.

- Contributed by Tim Hawkridge
- Presbyterian Life, (official publication of the Presbyterian Church of Southern Africa), February 1991.

In the World

CHILDREN, YOUTH APPEAL TO ASSEMBLY

A group of children from the children's camp operating in connection with the Seventh Assembly of the World Council of Churches, and a delegation of youth representing assembly participants, 27 and under, each addressed an assembly plenary (13 February).

The children sang, and read a list of requests to make the world safer and better for children. As a gift they presented a rock from an Australian stream with the signatures of the children at the camp.

Two youths, Beatrice Danquah (Reformed (Presbyterian), Ghana), and Khatchig Dadayan (Oriental Orthodox (Armenian), Canada) presented the youth message. As they read the message alternately, youth acted out what was being read, carrying flags, symbolic figures, posters, and banners. A line in the message asking for recycling of paper drew applause. But the most applause came for a pantomime of a young woman seeking a voice in the church. It was acted out as two church officials kept tossing the ball back and forth over her head and she kept jumping trying to reach it. Another scene showed one youth trashing the earth while another followed behind and picked it up. [EPS]

APARTHEID CHANGES 'VINDICATE WCC'

Recent moves to dismantle apartheid in South Africa represent the 'richest vindication' of principles of the World Council of Churches, according to Australian Prime Minister Bob Hawke.

Addressing a plenary session on the first day of the WCC Seventh Assembly, Hawke said that 'with its moral authority, the council has laid bare the ethical bankruptcy of South Africa's racist ideology', and WCC efforts 'have played a prominent role in the broad international movement seeking to end the oppression and misery that apartheid has caused'.[EPS]

ACTION ON GLOBAL WARMING

Six Canadian delegates, including Dr. Ray Hodgson, Program Director, Church and Society, Presbyterian Church in Canada, attended an International Ecumenical Consultation on the Responsibility of the Churches for the Protection of the Earth's Atmosphere, held at Gwatt, Switzerland, from January 13-18, 1991. This meeting was the first step to follow up the covenant to work together on this problem, made at the Seoul Convocation for Justice, Peace and the Integrity of Creation, March 1990. Along with 80 people from 18 northern industrialized nations, delegates pledged to cooperate in helping their churches and their governments recognize and take steps to deal with the serious impact of impending climate change.

The delegates also called on individual Christians to make significant changes in lifestyle patterns to reflect a commitment to care for the earth as a Christian responsibility.

The gradual warming of the earth's climate is one of the more disastrous consequences of humanity's exploitation of the earth. The overwhelming majority of the greenhouse gases are produced as a result of environmentally irresponsible industrialization in the developed countries of Northern Europe and North America. Yet the effects of global warming will be felt by peoples and ecosystems around the world. The Canadian government is called upon to take leadership on this problem caused mainly by northern industrialized nations. [CCC]

CHINESE CHURCH RESUMES WCC MEMBERSHIP

'It is a great moment indeed when the China Christian Council can join the World Council of Churches, and Chinese Christians can once more dwell in unity with our brothers and sisters throughout the world.'

So said K. H. Ting, CCC head, in acknowledging a unanimous vote (one abstention) to accept it as a WCC member church. The vote came at the beginning of assembly business Monday (18 February).

Four Chinese church bodies - Anglican, Methodist, Baptist, and Presbyterian - were WCC founding members, in 1948, but their membership effectively lapsed in the 1950s. CCC now includes them, and others. Its membership application describes itself as 'the future, one united church of Jesus Christ [in China] in formation'. As such it is not considered a national council of churches. (Under WCC rules, only churches - not councils of churches - can be WCC members.)

After the membership vote, WCC Moderator Heinz-Joachim Held ([United] Evangelical Church in Germany) observed: 'We have never been separated by the Spirit, but by outside conditions. At several previous assemblies, we noticed the absence of the church of China and united in prayer on their behalf.'

According to its membership application, CCC counts 5.5 million baptised members, about 1,000 ordained ministers, and 13 theological schools. It has about 6,000 congregations meeting in church buildings, and 'tens of thousands of self-governing, self-supporting, and self-propagating groups of Christians meeting in homes'. [EPS]

BWM

CANADA

Mabel Henderson writes: "Much has been written in recent months concerning the need across this country - and throughout the Church - for attitudinal change in non-native - Native relations. Not any more can the dominant society, including the Church, look upon the Native people as from a parental perspective. The Native people are coming of age: we are calling for equality in interpersonal relationships; we are demanding justice in matters pertaining to aboriginal rights; and, we are expecting that the Church, in her many branches will support us through her presence and her partnership in our journeying toward that harmony with life which is the desire of all people.

"In Kenora, the change that we have been seeking has been aided by the well-established Native Friendship Centre which provides for the many services formerly offered by the Kenora Fellowship Centre. The numerous programmes, operated and staffed by Native people in and through their own Centre, has freed us to focus our ministry on needs of another nature, namely, those belonging in the realm of the spiritual. We have moved to a new location in the centre of town and have chosen a new name, 'Anamiewigummig', literally translated, 'House of Prayer', but known by the Native people as the 'Church'."

In the Society

PRESBYTERIAL

The Annual Meeting of **Waterloo-Wellington** Presbyterial was held in Knox Church, Guelph on February 11. The women were welcomed to the day's fellowship by President Mary Fountain, St. Andrew's, Guelph and Flora Cleghorn of Knox. A meditation on the Lord's Prayer, which included candle-lighting and a solo, was given by Irma Allan of Knox. Toronto-Kingston Synodical President Catherine Bray brought greetings.

The new executive was installed by Lynda Reid, AEC. Working in small groups, the members answered the challenging questions posed in the "Goal Questionnaire" circulated by Council.

A round of applause acknowledged the presence of Joan McInnis of Arthur, Youth and Children's Secretary for the Presbyterial and the first woman elder elected and ordained in the Presbyterian Church in Canada.

Highlight of the meeting was "The River of Faith" which had been produced for the 75th Anniversary celebrations. Special guest was Jean Rankine, a member of the committee which had developed the project.

The 75th Annual Meeting of the **Kamloops** Presbyterial was held in St. Andrew's Church, Armstrong, B.C. Theme for the meeting was from Philippians 3:13, "Forget the past and strain ahead".

The Rev. Don Lindsay opened the meeting with an inspiring message on the Power of God.

Joan Monteith, President, conducted the business meeting after which the young women of the Crossroads Group hosted us for lunch and coffee breaks.

Arlene Duff, Synodical President, brought greetings from the Synod. She stressed the importance of our role in the Church and what could be done with restructuring.

We then broke into three groups to study Philippians 3:12-16.

Iris Orton gave an In Memoriam for Mrs. Abbott and Mrs. Billy Mowat, deceased.

We celebrated with a "75th" birthday cake, cut by Lily McKechnie.

The main focus of the 77th **Kootenay** Presbyterial held at Knox Church in Cranbrook, B.C. February 16th, 1991 was "Care and Share". With representation from Cranbrook, Creston, Kimberly and Nelson, a time of study, fellowship, and sharing was enjoyed. Arlene Duff, newly-elected B.C. Synodical President was warmly welcomed to the Kootenays. After an absence of many years, "First Church Mission Group" of Nelson once again became a part of the Kootenay Presbyterial in 1990. Margaret Johnston, WMS president of Nelson and Frances Rivers, Publicity Secretary for the Presbyterial were welcomed into the WMS Kootenay Presbyterial fellowship. One of the "special" highlights climaxing the days events was honouring longtime WMS member Jean Connolly with a huge birthday cake. Jean, also organist at Knox for a period of over 35 years, expresses her appreciation to the women for their good wishes (below), while Presbyterial President Norma Lyon and

Presbyterial Treasurer Ailsa Schnell look on. Dr. Ron Foubister and his wife Alice, Clerk of Session Bob Shypitka, and elder Ken Mattice also extended their good wishes.

The Annual Meeting of **Westminster** Presbyterial took place on February 6th, 1991 in Fairview Church, Vancouver, B.C.

The theme "Speak, Lord, Teach us to Listen" was introduced in the morning devotions by the Rev. Jack Mills of Fairview Church, using I Samuel 3:9 as the basis of his address.

During the day's deliberations the theme of Listen and Hear was developed in various ways. Karen Larcomb, a member of the staff of the Battered Womens Support Centre in Vancouver gave us a graphic picture of the problems of women who face violence in their homes, while Linda Hackett, brought a message to us from the Adult Literacy Contact Centre. Wendy Barr sang two beautiful solos.

Dinner was served by the women of Fairview WMS and following dinner the Rev. J. Kevin Livingstone, spoke to the assembled groups on the theme.

The 77th Annual Meeting of **London** Presbyterial was held in Chalmers Church on January 17, 1991. The theme was "Walk in Peace - Feet". The meeting was constituted by President Catherine McMillan.

Devotions were conducted by the Fingal group. An interesting skit on "Feet" was presented by Knox, St. Thomas group.

The guest speaker was the Rev. Bob Faris, theology teacher at United Seminary of Recatia, Mozambique. He was accompanied by a Mozambiquan student from Independent Presbyterian Church Seminary in Brazil.

The officers were installed by Charlotte Brown, D.E.C. Knox, St. Thomas. Pauline Lindsay is the incoming president.

"Rooted in Love" was the theme of the **Quebec** Presbyterial Annual Meeting on January 26th at St. Andrew's Church, Melbourne, Quebec. Members were welcomed by Rose Oakley, president of the Presbyterian Women's Group,

Roxianne Walker, St. Andrew's WMS Sherbooke took the opening devotions based on the theme.

At a service of remembrance, a tribute was paid to Christine MacArthur, a faithful long time member.

President, Sarah MacDonald constituted the meeting with prayer.

The Moderator of the Quebec Presbytery, the Rev. Scott Emery brought greetings and later installed the officers for 1991.

The video "New Hope in Central America" was viewed A delicious lunch was served and tables were delightfully decorated with hearts which complemented the theme. Closing devotions were taken by Rose Oakley, Melbourne.

Isobel Arbuckle, President, conducted the Annual Meeting of the **Maitland** Presbyterial, held in St. Andrew's Church, Wingham, Ontario January 21.

Following the reports the Rev. John Vaudry brought greetings from Presbytery and expressed gratitude for the work accomplished by the women of the WMS.

After lunch, the video entitled "New Hope in Central America" was viewed.

"Caring for God's World" was the theme for the afternoon session with the women of Kinlough leading the worship. Evelyn Murdoch, AEC, conducted a goal questionnaire and also gave an interesting description of her work. She also installed the new slate of officers.

"Count it all Joy" was the theme of the 40th Annual Meeting of **Niagara** Presbyterial in Drummond Hill Church, Niagara Falls, Ontario with President Annabelle Ovens, presiding.

Beatrice Hearn, Betty Collee and Celia Wallace of Stamford led the opening devotions.

Greetings were brought by the Rev. Wayne Baswick from the Synod of Hamilton & London, also by Dr. Clyde Irvine, Moderator of Niagara Presbytery and by Helen Billiald, Vice-President of the Synodical of Hamilton & London.

Margaret Vanderzweerde of Stamford, a graduate of Ewart College, spoke and showed slides of her visit to India.

The Memorial Service was conducted by Marion Perrie and Nancy Miller of North Pelham.

Korean Peace Ribbons made by each auxiliary were accepted by Hazel McGraw, Synodical Representative.

In celebration of our 40th Anniversary, each officer wore a "fifties" style hat, and a sash depicting her office. A 40th Anniversary cake made by Mr. & Mrs. George Wilson was enjoyed.

AEC Evelyn Murdoch conducted the election of officers and installed them, assisted by Helen Billiald.

A floral tribute was presented to Annabelle Ovens in appeciation of her term in office. The new Presbyterial President is Helen McLeish of Niagara-on-the-Lake.

The 76th Annual Meeting of the present **East Toronto** Presbyterial was held at Trinity (York Mills) Church, Toronto, Ontario on January 19, 1991. The opening worship was led by Giollo Kelly and Lottie Hainey; the theme "The Star That Led."

President, Jean Dancey, shared reflections of her 30 years of active involvement in this Presbyerial. Lynda Reid, (AEC) Convenor, read the report of the Transition Committee for East Toronto and Pickering Presbyterials.

The closing worship and the installation of officers for 1991 was conducted by the Rev. Gordon A. Beaton, minister of the host church.

The meeting concluded with remarks by the new President, Noreen Marshall.

The **Brandon** Presbyterial Annual Meeting was held in Knox Church, Neepawa, Manitoba on February 21, 1991. The theme was "A time to keep silence and a time to speak". After registration and coffee, Mrs. E. Dunsmore, President welcomed everyone and constituted the meeting with Call to Worship and Prayer.

Opening worship was lead by Mrs. D. Wareham and Mrs. J. Vickers of Neepawa followed by the business of the meeting.

Gloria Kennedy of Wellwood gave the Synodical report. Lunch was served by the Neepawa women and Jessie Whyte thanked them. Then Gloria Kennedy lead in a lively sing-song, accompanied at the piano by Mrs. M. Sandercock of Neepawa.

A tour was given of their beautiful newly renovated church.

Guest speaker Virginia Platt of Winnipeg, spoke on World Development Education.

An In Memoriam service was lead by the Rev. Blake Carter.

"Call to Holy Living" was the theme for the Annual Meeting of the **Brockville** Presbyterial held at Knox Church, Morrisburg, Ontario.

President, Lottie Sutherland, Westport, welcomed everyone and read a poem "Prayer for Peace". Evelyn Walker, Winchester group, in keeping with the theme led the morning Worship Service. Scripture reading was from I Peter 13:24. Synodical President, Verna Pope brought greetings from Synodical. Gloria Purcell, Spencerville was pianist for the day.

Mary Moorhead, South Mountain led in the Bible study, "Empowered for Prayer" and closed with "A Litany for Difficult Days".

An In Memoriam Service was conducted by Roma Wing, Westport.

A lively sing-song led by the President opened the afternoon session. The devotions taken from Psalm 96 was given by Marilyn de Bruijn, followed with Marilyn singing "Make me Like You".

Lottie Sutherland introduced the guest speaker, Wilf Wight, Secretary of the Eastern Ontario Canadian Bible Society. Since 1905 the work of the Canadian Bible Society has been carried on in Canada.

The Rev. Bert de Bruijn, Chesterville, presided at the Commissary Service for the executive.

The 77th Annual Dinner of **West Toronto** Presbyterial was held on February 16, 1991 at Grace Church, Etobicoke, Ontario with Ruth McCombie, President, opening the event.

The Rev. Terry Samuels gave a message from Matthew 24:14.

Hymns "Holy Spirit Come" and "Here I am Lord" conducted by Mrs. Samuels were sung. Bev McWhinnie also sang. Harry Learoyd was the organist, with Terry Samuels on the trumpet.

The Rev. Andrew Lee was the speaker for the afternoon session. The Korean population in Canada is approximately 80,000.

Miss Schissler gave a detailed account of the Mary Weatherall group and Jean Grant gave one of the Mary McKerroll group. Marjorie McMullin presented an Honorary Membership to Olive Cox. Mrs. C. Newman spoke on being "Doers of the Word".

LOCAL

Taking advantage of a brief visit by Bridget Metzger to Vancouver, a Thankoffering evening was held at **St. Columba** Church, **Vancouver** B.C. on Sunday, February 10th. Bridget's husband, John Metzger, son of the Rev. F. W. Metzger, is an agricultural engineer in Egypt.

Bridget spoke on the topic "A Christian Family in a Muslim Country" and her very graphic remarks indicated how hard it is for Christians to find a place in a country dominated by Muslims.

The programme was arranged by Dorothy Thompson, President of the WMS assisted by Marjorie Scott, Vi Newman, Kay Berry and Kay Smith. Music was provided by the church organist Peter Allen.

At the February meeting of the Goforth WMS group in **Knox** Church, **Calgary**, Alberta we were fortunate to have the Rev. Marco Gutierrez bring a young couple and interpreter to give us a first hand account of life in El Salvador. Sandra and Herbert each gave a very interesting account of the hardship, poverty and torture they endured.

Tea followed and all shared a birthday cake for Jessie Hutcheson who is 95 years old. Jessie came to Calgary recently from Winnipeg where she had been a WMS member for many years.

In February, **St. Paul's** WMS, **Winchester**, Ontario used a mock wedding as a setting for the certificate presentation of a life membership to surprise "the bride", Nora Angus. The Millview Apartments was the scene of the special meeting with friends and associate members attending. Mrs. Angus was presented with her pin by Edythe Allen, sister of former recipient of the pin, a longtime life member, Ada Carlyle, now deceased. Another life member Flossie Petterson was remembered on her 90th birthday. A Valentine Basket of needs was collected for Naomi House in Winchester, a home for battered women and children. Wilma Ledgerwood in Winchester Hospital was remembered.

The "Journey Together" theme was carried into the World Day of Prayer Bible Study, hymns and Mission prayer. Each woman returned home with her invitation and a piece of wedding cake as a reminder of the occasion by "the groom" president Donna Wilson and "bride" Nora Angus.

* * *

The Value of a New Member

by Mary MacKenzie

A few years ago our WMS received a new member. I'd like to tell you about it.

This woman had moved to our community from a larger city. She had retired from her occupation and had family here.

She came to "our" church - not because it was the biggest, or the richest, or the most progressive, or where her friends were; but because it was located in the area of the city where she had chosen to live.

We have "coffee" each Sunday after service and at this she was invited to join our WMS -- she came!!!

Like most of our groups, we have "highs" and "lows", but usually we are the same faithful members - year after year - praying, studying, giving, and trying to enthuse ourselves and our congregations about the mission of our church.

At the time you don't notice, but I guess we were in a "low" when our new member arrived. She is a very warm person with a friendly smile. She has very quietly and positively assisted us with the worship part of our meeting; encouraged us to help and take part in the study programme; and agitated us to give our helpful comments and concerns about our organizatoin.

Our small group has been nourished and encouraged by our new member. Maybe you have a new face in your congregation? Maybe you too may find gifts from a new member.

P.S. I can't tell you her name or you might encourage her to move to your area and join your group.

- Mary MacKenzie is a member of Westminster PresbyterianChurch, Ottawa, Ontario.

ARMAGH

Marjorie Hay, Chairperson, Board of Armagh announces the opening ceremonies of Armagh, Second Stage Housing for abused women and their children onSunday, May 26, 1991 at 3 p.m.
The keynote speakers will be Dr. Harrold Morris, Past Moderator of The Presbyterian Church in Canada and Mayor Hazel McCallion of Mississauga, Ontario.
Other representatives of Municipal and Provincial governmental agencies and ministries will join in the opening of this FIRST Second Stage Housing project in the region of Peel. This celebration is the result of your continuing prayers and support for this ministry. Please join us if possible in these ceremonies.
For further information, call (1-416) 733-2267, (1-416) 338-2128 or 1-416-441-1111.

Church Women United

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St. Louis, Missouri

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New York, NY 10115
(212) 870-2347

IN REMEMBRANCE

Mrs. R. H. (Eleanor) McKee,
Mrs. Nellie Vanderstelt,
First, Collingwood, Ont.

Mrs. Donald N. (Jean) MacMillan,
Kenyon, Dunvegan, Ont.

Miss Laura Scott,
Strathcona, Edmonton, Alta.

Mrs. Mary Burton,
Elmvale, Ont.

Mrs. James (Helen) Hossack,
Knox, Embro, Ont.

Mrs. Muriel Thomas,
St. Mark's, Orillia, Ont.

Mrs. Murray (Beverly) McTavish,
Shakespeare, Ont.

Mrs. Peggy Menagh,
Miss Mary Wardlaw,
Bonar-Parkdale, Toronto, Ont.

Mrs. Marguerite Detweiler,
Morningside-High Park,
Toronto, Ont.

Miss Dorothy Findlay,
Wychwood-Davenport,
Toronto, Ont.

Mrs. Catherine Nicholson,
Knox, Uptergrove, Ont.

Mrs. Kate Gunson,
St. Paul's,Wiarton, Ont.

Child be a song that's true

Child, be a song that's true,
child, be a song that's sweet --
sing! For soon your gentle tune may guide
a pair of drifting feet.
Child, be a song that's brave
when others walk with you.
Sing your song, though the road be long.
O Child, be a song that's true.

Child, be a tree that's tall;
child, be a tree that's fair.
Cast your shade that those afraid
of burning sun may shelter there.
And when the winter comes and the leaves begin to fall --
O stand bold, through the wind and cold.
O child, be a tree that's tall.

Child, be a light that's strong.
child, be a light that's warm.
Child, be a light that shines in the night
to lead a traveller through the storm.
And, though the night be dark,
and though the storm rage long,
child, be a light that shines out bright.
O child, be a light, child be a light,
child, be a light that's strong.

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Glad Tidings

May 1991

Glad Tidings goes "green" . . .

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Glad Tidings

MAY 1991 **Vol. 67 No. 5**

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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May 1991

Rethinking our values.

Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten.... Store up treasure in heaven.... Matthew 6:19-20

The Garden of Eden has been polluted. Beyond imagination. Adam and Eve would have fled on their own accord if they could have imagined what a huge garbage dump the garden would become. I wonder if God knew there would be no stopping humankind in its search for power and possession.

For power and possession are at the heart of the ecological mess the world is in today. Years of thoughtless behaviour have turned the blue sky grey with toxic clouds, the sparkling rivers murky with sludge. Many of the beautiful, unique species that walked two by two into the ark have been driven to extinction.

I confess I'm part of the problem. Each of us is. There's no use blaming anyone else. As Walt Kelly said, "We have seen the enemy and he [she] is us." Whether through ignorance or pride, we have each contributed to the slow death of our planet, a world God created to be enjoyed and respected.

When I had two babies in the early '70s, I used disposable diapers as a treat on holidays. Those very same diapers, used for only a few hours, may take up to 500 years to break down.

I squander energy when I drive my car; I pollute the atmosphere with sulphur dioxide, nitrogen oxide and other chemicals which combine to cause acid rain that kills forests and lakes.

I waste between 30 and 100 gallons of water per day, flushing away more water than a Madagascan uses in three months. I reside in the rich North which consumes 80% of the world's global resources, while three-quarters of the world's population who live in the poor South, share what is left.

I throw away over 1,000 tons of waste a year, much of it through unnecessary packaging, poor planning and indifferent recycling practices.

I have helped to create the hole in the ozone layer, that part of the atmosphere that protects us from the sun's rays, because of the chloroflurocarbons (CFCs) in all those aerosol cans I've used. CFCs contribute to a heating of the earth's atmosphere known as the greenhouse effect.

There is no end to the ways I've been a part of the problem. The question is, how am I going to contribute to the solution?

Experts like David Suzuki says it will take ten years to turn around. All it takes is an attitude change. A conscientious effort to *Reduce, Reuse, Recycle, Refuse, Renew* and a *Return* to some of the practices of the past like using cloth napkins. To bring less into our homes and throw away less. To think less of earthly possessions and more of lasting treasures.

This morning I saved nine gallons of water by brushing my teeth with the tap off. Tomorrow I may get my bicycle out, and look for the most convenient path to work. But I can't do it alone. Nor can you. We all need to work together, and with our governments. Saving the environment might just be the common issue that unites humankind.

Written in Love June

A Crude Awakening

- for the animals -

by Lora Wylie

On Good Friday of 1989, the pristine blue waters of Prince William Sound turned an ugly jet black as ten and a half million gallons of crude oil were unleashed against a vast, untamed wilderness. Alaska, majestic and all but uninhabited, was seemingly insulated from the horrors of modern day America. The lasting image of the huge oil tanker *"EXXON VALDEZ"* propped up helplessly against the Bligh Reef will linger forever in the minds of caring people. It is an event which calls the human spirit to question the dramatic costs of human progress. In our insatiable quest to conquer our world with new technology, we are, in many respects destroying the natural beauties and wonders that we were put here to enjoy.

These are personal reflections of a person deeply moved and touched by the ecological culture shock inflicted by the spill on this part of the world. Its persistent reality threathens a world constantly in motion. We simply turn our heads and hope that we will never have to deal with it. The Alaska tragedy substantiates the irreconcilable fabric of technology and nature. It is an isolated event of a much broader and more complexing dilemma of how humankind should relate to the environment. While my personal involvement in the Alaska spill has heightened my awareness of these issues, I am also reasonable enough to understand that the world will not change overnight, but it must be our goal to keep these disasters from happening in the future.

- An already endangered species, the majestic bald eagle, lies lifeless on a beach.

The Prince William Sound spill has permanently embedded in my memory and more importantly, my soul images and pictures of death and destruction. Thousands upon thousands of dead birds floating in a wet grave of thick crude oil; sea otters struggling helplessly in their ocean playground; a local paid fisherman in partnership with Exxon plummeting barrels of dead birds to the bottom of the frigid seas; a majestic Bald Eagle, once ruler of the sky, lifeless with shattered wings on a sandy beach.

One can only become aware of its grave implications if one has lived through its horrors. I hope to create a vivid impression of life in Alaska after Valdez through personal recollections of the unfolding story immediately following the spill.

I sat in my living room in Mississauga, Ontario watching the evening news when word came of the tragedy in Alaska. My immediate response was devastation having always been an animal lover and a strong supporter of the animal rights movement. I felt despair and I knew in my heart that I had to be there to do whatever I could. I had never before in my life been overcome with such an overwhelming sense of being needed than at that moment. Somewhere a continent away, nature pleaded with humanity to help undo the drastic injustice thrust upon it. Within days I answered the call as my flight to Anchorage via Detroit and Seattle finally landed.

As I approached, the view was majestic; the mountains were snow capped and grappled for the clear blue sky. It seemed like utopia compared to Toronto, with no visible signs of the greasy crude oil that beckoned my call. Upon my arrival, I quickly sensed the bitterness that permeated life in the area. The gathering storm of controversy grew darker as the people of Alaska lashed out against the huge oil company who had violated their land and their livelihood.

Before leaving for Homer, a small town 300 miles southwest of Anchorage where a rescue centre had been set up to receive oiled birds, I was to attend a memorial in Prince William Sound to grieve for all the unfortunate animals that had and would suffer for our greed and carelessness. A five minute silence was held for all those animals affected by the spill. As I stood and watched tears fall upon the ground I could not help but feel that we had injured the very gifts that nature had given us. Everyone felt they had suffered a crushing loss as Alaska had lost its innocence. The days were gone when the land there was treasured and tended to like a garden. The garden had been left unattended and disaster had struck.

Upon my arrival in Homer, I was given little time to breath as the volunteers in the small elementary school worked frantically to wash and stabilize the birds that were brought in. Several tedious hours were spent on each bird to remove every possible spot of toxic oil. This

- Almost the entire otter population succumbed to the spill.

- Lora Wylie, author (left), cradles the head of a sea otter while cleaning crew works to save its life.

- Workers release a handful of healthy birds in the Alaskan dawn.

was all part of a long stabilizing and rehydration process required before the animals could be sent to a more permanent centre in Seward. The next few days were spent collecting carcasses and answering calls of distress reported by local authorities. We were bringing in one live bird for every sixty dead ones. The process of gathering carcasses was critical to the rescue efforts as fears persisted of scavenger-like predators ingesting the toxic oil from dead animals.

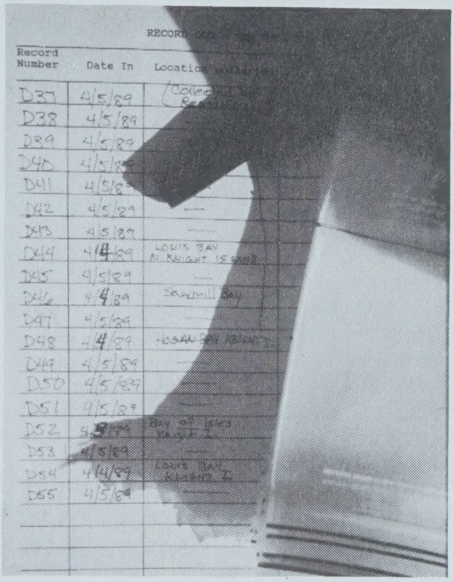
Reports of increased animal casualties in Valdez, several hundred miles away, necessitated my departure to that area as the slick moved with each storm and shifting breeze. My first task upon arrival was to tube feed the existing birds. Once I had completed feeding the existing birds, a new truckload pulled in carrying 43 murrs, 10 cormorants and 3 loons. Amidst all the death and destruction, the salvation of a single bird seemed to lift the spirits of everyone at the centre. The days had turned into weeks as we tirelessly worked toward the ultimate goal of returning these creatures to the Alaskan sky.

Dawn broke as we prepared to release our first rehabilitated birds. We stood united on the shore with great anticipation. The birds were set free from their cages out onto the open seas and they seemed to know it. It was difficult to decide who was happier; all of us who were able to save and release a handful of healthy birds, or the birds for gaining their freedom. I decided it was them.

April 29th brought tremendous demand for volunteers as scores of helpless and dying otters were brought to an otter rescue centre; an elaborate centre which had rightfully cost Exxon millions of dollars to establish. Everything humanly possible was done to insure that these otters were not subjected to any undue or unnecessary stress as their mortality rate was already very high. The chance of survival for these otters were slim. On my first day, 26 otters were brought to the centre and within the next few days, we had lost more than half. If these otters were strong enough to survive being removed from the sea, transported to the centre, sedated and cleaned for up to six hours with a solution designed to retain the animals natural oils, then they were ready for the long wait in captivity until the seas were once again safe enough for their return.

On that day, the Valdez death toll had been posted: 2,648 birds and 546 otters which comprised over one third of the Valdez otter population. The final numbers would be staggering, between 700,000 and 1,000,000 birds and almost the entire otter population. During our 18-hour work day we were constantly updated as to the status of the shoreline cleanup. The tedious task of cleaning the oil laden shorelines lead many workers to believe that their task might never be accomplished. They seriously doubted if time or human energy would ever cleanse the Sound of the crude which was up to six inches thick in many places.

Back at the otter centre, this would be a bad day. Today, the otters were worse as we lost several during the night. The mortality rate was shocking even to the specialists. It seemed that with all the cleaning and oxygen, anti-toxins, antibiotics and tender loving care, our prayers were not being answered. Death seemed rampant among the otters. I watch helplessly as a lactating mother otter, its newborn gone, sprawls listlessly. A young pup, its mother gone, rests fitfully in another pen nearby. The pup begins to whimper and cry, the mother answers, and a great keening chorus of otters swells up. Someone suggests maybe bringing mother and pup together, but it can't be done: mother's milk is probably poisoned. So the motherless child and the childless mother sing their strange song, off and on, for hours. A day later, they die within two hours of one another.



- The log book fills with otters, their immune system most affected by the toxic oil.

As of yesterday, there were 46 otters checked in at the otter hospital, just a small piece of an environmental picture that seems to darken daily. Scientists say that as many as 4,000 otters - more than a third of the Sound's pre-spill population - are presumed dead. Their immune system was most affected by the toxic oil, as emphyzema was very often found throughout the lungs. Toxins found in the dead were benzene, tolvene and xylene. It was a slow and painful death. Sometimes we felt great relief to put one out of its misery.

Depression was very common among the volunteers. We were all guilty of becoming too attached. Names were often given to special otters and when they died it was devastating. I learned not to ask in the morning when I reported in where or why some of my cages, once occupied, now stood empty. It hurt too much.

It seems that regardless of how much death we saw, the pain was as intense every time. We had gone through the gradual changes of being a bunch of strangers from all walks of life with the same cause to a team of people caring for each other united under a common banner. The days of collecting dead carcasses seemed easier, maybe because they were already out of pain. There were no false hopes.

As the days turned into weeks and the weeks into months, I began to realize that my 18-hour work days and my lack of financial support had finally caught up with me. With no financial subsidy and nowhere to live other than in the back seat of a rental car, I knew realistically that I must return home. I was torn apart knowing that I had to leave and that the centre still needed me. I felt so guilty leaving knowing that our work was far from finished. The ecology of Alaska had been dramatically altered with humankind to blame and humankind left to repair it. Scientists and biologists alike seemingly agree that Prince William Sound will be affected by toxins for many years to come. I wonder when or if this majestic state will ever recover.

The Exxon spill signalled, to a great extent, the end of environmental innocence in Alaska. The fragile state of nature demands that we raise our consciousness on environmental issues to safeguard future disasters. As far away as Alaska may seem, the tanker spill begs answers and solutions to problems right here at home. Environmental awareness should begin at home with the hope that consciousness will filter through society as a whole.

The Exxon Valdez fiasco still has many issues which may never be answered. Who should shoulder the blame and burden - The Exxon Corporation? the Government? Captain Hazelwood? or Society at large? We must insure that in future years, if technology is to fail us, it cannot coincidentally fail our environment. I trust that we can all learn from history and hope that it never again repeats itself.

The January 1991 crude oil spill in the Persian Gulf threatened to surpass by 12 times the 11 million gallons of crude oil lost from the tanker Exxon Valdez into Prince William Sound in 1989.

Toronto Star, January 26, 1991.

- Lora Wylie, a metro real estate agent, was the only Canadian who went to Alaska to assist with the spill. She shows her slides and speaks to groups of adults and children.

THE EARTH

If the earth were only a few feet in diameter, floating above a field somewhere, people would walk around it, marvelling at its big pools of water, its little pools, and the water flowing between the pools. People would marvel at the bumps on it and the holes on it, and they would marvel at the very thin layer of gas surrounding it, and the water suspended in the gas. The people would marvel at all the creatures walking around the surface of the ball and the creatures in the water. The people would declare it precious, because it was the only one and they would protect it so that it would not be hurt. The ball would be the greatest wonder known and the people would come to behold it, to be healed, to gain knowledge, to know beauty and to wonder how it could be. People would love it and defend it with their lives. Their own roundness could be nothing without it. If the earth were only a few feet in diameter.

Author Unknown

What about the Garbage, God?

A Prayer

by Beth Clelland

I make four trips down from my seventeenth floor eyrie to the back of my condo building where several enormous disposal bins stand waiting. I deposit bottles (clean, no lids), tins (rinsed), and newspapers into their respective, environmentally friendly repositories. My spirits lift -- I've done my good-deed-for-the-planet for today. Besides, my kitchen and hallway will look more presentable for a party on Saturday, if not for a whole week. *Thanks, God.*

Then I take the "garbage-garbage" -- the scraps of food, paper napkins, tea-bags, all that stuff in the recycled plastic bag under the sink -- down the hall to the garbage chute. If I had a house and a backyard, some of this could be compost and some fireplace or woodstove material. Should I take it to a friend's country place? *Sorry, God -- there are limits to my environmental conscience.*

But at the garbage chute, my conscience is not only pricked; it is severely wounded. A neighbour's garbage bags, all open, litter the floor of the tiny room, or sit in the mouth of the partly open chute, ready to spill on the next unwary person or, if she is lucky, to be tied up and pushed down successfully. The bags reveal coffee grounds, papers of various kinds, tins, bottles. *What's the use, God?*

Over several years, with growing concern, I have learned from various news media, involved friends, and personal experience, about strip-mining, clear-cutting ("deforestation"), hydro dams, military manoeuvres, housing developments, industrial waste dumping, air pollution, nuclear accidents, all costing dearly in plant, fish, animal, human life and culture.

Yes, I recycle, and I also sign petitions, listen to the platforms of municipal and provincial candidates and vote accordingly, and support environmental groups I believe in. Then I see, read about, hear of even more destruction of this already devastated planet: red ice, mercury poisoning, Bhopal, a bleeding, punctured ozone layer, the Exxon Valdez, global warming. *O God, what's the use?*

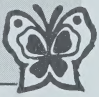
What *is* the use? Why do I, why do you, sort garbage, refuse styrofoam, carry huge, heavy canvas bags of groceries? Why recycle bags, cartons, bottles? Transport carefully sorted recyclables to sometimes inconvenient locations? Write letters to the editor, to M.P.s? Why try? Why *care*?

We are motivated to try, and to care probably out of a fuzzy mixture of environmental awareness, conscience, and respect, even love for the planet. Since urgent and terrible results of our previous lack of care are upon us, these motives are almost good enough. But not quite. After all, only a minority of the world's peoples work for the preservation of the planet. Rates of conversion towards green behaviour are extremely low, at least at the personal level.

So, God, if we who care about the planet are so few and our actions, in the long run, futile, then what is the use of regard for the planet? What is the use of behaviour designed to preserve it? Give me a reason, God -- help me not to be discouraged, to persevere in doing what my Christian and human instinct tells me is right.

If we are "all creatures great and small," from bacteria to whales, part of Gaia [the Greek name for Earth], then we are all of us potentially important to her well being. We knew in our hearts that the destruction of whole ranges of other species was wrong but now we know why. No longer can we merely regret the passing of one of the great whales, or the blue butterfly; nor even the smallpox virus. When we eliminate one of these from the Earth, we may have destroyed a part of ourselves, for we also are a part of Gaia. - James Lovelock
(Only One Earth, United Nations Environment Programme)

"The environmental crisis is an outward manifestation of a crisis of mind and spirit. There could be no greater misconception of its meaning than to believe it to be concerned only with endangered wildlife, human-made ugliness, and pollution. These are part of it, but more importantly, the crisis is concerned with the kind of creatures we are and what we must become in order to survive." - Lynton K. Caldwell
(Only One Earth, United Nations Environment Programme)



Most of us know some people, maybe we even *are* those people, who seem especially attuned to nature: the ones who stop to notice wild-flowers at the side of a woodland trail or a cobweb glistening with rain in the sunny aftermath of storm. Most of us are acquainted with the unusually appreciative attitude of Canada's native peoples that there is a spiritual aspect to all of the things of creation. We are drawn to these loving and respectful attitudes, and we wonder if, in reexamining some aspects of our Christian faith, we may find some parallel outlooks. Perhaps we may also discover the root of our own instinct towards preserving the planet and some encouragement to continue our actions to that end.

God, how do you relate to your creation? Christ, what value do you place on the planet? Holy Spirit, how might you redeem this weary earth?

Because of their careful, detailed account of creation, the early chapters of Genesis come to mind as a source for a description of God's relationship with his creation; so also does the first chapter of John's gospel.

Genesis 1, 2, 3, and 4; John 1.

Probably the best-known phrase in the English language is the first ten words of the "King James" Bible: "In the beginning God created the heaven and the earth." Because of these chapters of an ancient book, creation has been viewed for centuries by Jews and Christians alike as an act of God: God is an acting God. He also is an incredibly powerful God: "Let there...and it was so." Mere words of God are seen as causal, creative of every wonder of the world, daisy to dinosaur, harebell to humankind.

God is also reflective: "God saw that it was good." The Creator-God reflects on each part of his creation as he completes it; he calls each part "good" -- indeed, sacred, or holy. God, then, in the act of creation, is active, powerful, and reflective; and God's creation is holy.

> ***Let the sea roar, and all its creatures; the world, and its inhabitants.***
> ***Let the rivers burst into applause, let the mountains join in acclaim with joy.***
> ***The Lord is coming to sustain the earth. He will sustain the earth with kindness, its people with graciousness. Psalm 98***

We also perceive that the creation is orderly: light and dark, earth and sea, plant life, the seasons, fish and fowl, beasts of the earth, humankind -- there has been a sequence in its building and the parts prove to be interdependent. The order and plan in the mind of the creator imprint order and plan on the creation. And we do not miss a sense of humankind's being the apex of God's creation -- a part of the creation, definitely sharing a common origin with the other parts, but also special.

But in these Genesis chapters and in John 1, the outstanding characteristics of God-humankind relations are these: humankind was created in the image of the active, powerful, and reflective God, and humankind was given special responsibilities both towards the other parts of God's creation and towards the Creator-God.

"Let us make man in our image ... so God created man in his own image ... male and female created he them." The activity of the Spirit has already been referred to in the early verses of Genesis 1; and the doctrine of Christ's presence and activity at creation, held by the early Christian church, is well-attested in the prophetic Old Testament books, the Psalms, and finally, John's gospel.

In John, we have the Lamb slain from the foundation of the world, the Logos, in the act of creation: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." It is in the image of this Triune God that humankind is created.

Then, in the Genesis chapters, there is mention of special tasks, of some responsibilities of humankind: "Be fruitful and multiply, and replenish the earth and subdue it ... and have dominion over every living thing that moves upon the earth." Replenish, subdue, have dominion -- not deplete, quash, break. The Genesis 1 injunction is a positive and loving directive for humankind to deal positively and lovingly with creation.

In Genesis 2, we see another kind of responsibility given to humankind: moral choice. Choose to obey or to disobey God.

So we see that humankind's personality, as an image of God's is - or was - a free personality. Humankind bears special responsibility for the rest of creation. But by opting against God, humankind opted for bondage, and still does. Thus the possibility for freedom and bondage distinguish humankind from the rest of creation, and has influenced its ambivalent attitude towards the responsibility to replenish and keep order in the creation.

Genesis 3 and 4 give us a picture of a creator who indeed holds humankind responsible for its moral choice but also forgives and makes provision for its wrong choice - or its transgression against the creator's command. Here we have a just and loving creator; here we have morally frail and ultimately irresponsible humankind. On the fall, Genesis goes a long way towards supplying images and ideas concerning humankind's failure to carry out God-given responsibilities concerning the rest of creation.

Christ in the Gospels.

Christ the Alpha and Omega - the beginning and the end. We have glimpsed the Creator-Christ, who was from the beginning in the "us" of Genesis and in the "Logos" of John 1. We know also that Christ has a role to play at the end of time. But what of the historic Jesus who lived and moved and had his being as a part of creation? Does Jesus Christ, in his relation and attitude toward creation, help us to know what ours might be?

The most significant fact about Christ and creation is that he became part of it. God in the incarnation, God clothed with flesh, God identified with humankind - God with us, Jesus Christ, is the heart and centre of Christian faith. "God so loved the world that he gave his only begotten Son...." The incarnation in all of its aspects is an act that says the same things of God that God's act of creation does.

Loving, God takes on flesh and lives for a time the life of a carpenter. Reflective, active and powerful, he communicates to humankind by means of a strenuous itinerant ministry. Humble, he lives in open spaces and sleeps in them, or in borrowed beds. In his ministry he demonstrates tremendous respect for and sensitivity to all manner of human beings. He seems fonder of countryside and seaside than he is of urban centres; he seeks the former out as places of repose, re-creation, and prayer.

Though he is God, Creator, above creation, for the most part he lives within the confines of the natural laws of creation. Even in most of the miracles, he prefers to dwell on the faith in God of those healed

God blessed them; and God said to them: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves on the earth." Genesis 1:28

rather than on his personal powers. He is, in fact, quite explicit that those miracles that apparently go against natural laws do so entirely for the purpose of witnessing to God's power in and above the creation. He concedes to civil authority, particularly if he considers it is God's desire that he do so.

Finally, loving, just, powerful, humble, God, man, Jesus Christ submits himself to what seems to so many of us nature's ultimate but not every satisfactory victory, death. But his death was a willing surrender, as his life was, a putting aside of personal powers, of capabilities beyond the natural, in order to accomplish nothing less than the redemption of humankind. And that was sealed and delivered by nothing less than the resurrection, indeed a powerful sign of supremacy over the natural order. Yet in all of his life and death, Christ demonstrates tremendous respect and regard for all of creation, for recycled loaves and fishes to redeemed humankind. *O Christ, O God, O Creator!*

Romans 8

We have Christ's sacrificial death, we have humankind's redemption, we have the resurrected Lord. Where do we go from here? "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." That's about us, humankind. *Thank you, God.*

However, God not only has delivered us children, heirs of God, joint heirs with Christ, from "the bondage of corruption into the glorious liberty of the children of God," but also has promised to us *and* to the whole creation the redemption of our body. Not only humankind but also the rest of creation has been bought with the blood of Christ.

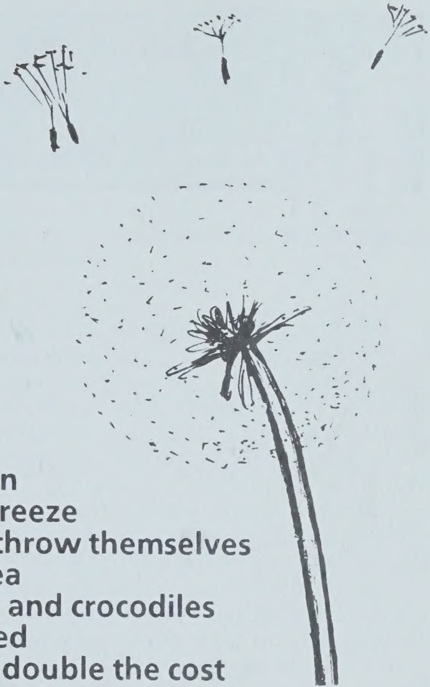
If the redemption of humankind is something that is seen only "through a glass, darkly," how much more of a mystery is the promised redemption of the rest of the natural world? But what *is* perfectly clear here is that this natural world is a part of the creation that was redeemed by the sacrifice of Christ. How precious is this natural world that God should send his son, that Christ should die, and that the Holy Spirit should apply this sacrifice, all for its redemption.

So, what about the garbage, God? What about the planet? What *can* I do? Do I have any thought I didn't have before? What have I got besides garbage? And all kinds of brochures and literature presenting hints for a greener planet? And the knowledge that not very many people care? What's the use?

I've got a better understanding of the mind and person of the Creator as I see God in the act of creating. I've got a new appreciation for God's regard for the creation, for all of the parts of it. I know that the Creator intended for humankind to care for the rest of creation in a manner imitative of God's own. *Those realizations* are "the use." *If I love you, Creator, will I not also love what is yours? If I love you, will I not also seek your will, and do it?*

May we indeed, to the very best of our ability, do the works that come out of faith; may we perform the ecologic actions that come out of true ecologic attitude. *Creator, may we be assured that our love for you and obedience to you, issue in our redemptive acts towards the creation and echo your redemptive acts towards us.*

- Beth Clelland, an elder at Gateway Community Church, Don Mills, Ontario, teaches English Language and Literature and World Religions at Centennial College, Toronto, Ontario.



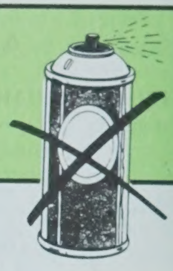
let it all blow out

dancing like a dandelion
in a soft warm winter breeze
where careless people throw themselves
into a deep and toxic sea
where one-eyed sharks and crocodiles
shed some light on greed
and sand dollars go for double the cost
of a mermaid's lonely deed
mercenaries who bite the bait
get hooked like a love-starved dog
and a cesspool death ain't good enough
for the few who die in the smog
save us from the poison clouds
dripping sewage on our heads
don't want to drown in the toxic sea
or wake up tomorrow dead
it's a lonely little paradise
where love don't mean a thing
if we keep it up we'll pay the price
to hear the angels sing

Andrew J. Kizik

Let's Get Serious About Recycling

by Gwen Hawkins



Unless you are among the fortunate minority of the population who live where recycling has been incorporated with traditional garbage pickup, sorting and saving reusable items can easily be put off as something we "should do" - "some day."

Many live many miles from a recycling collection depot, and, as concerned as you may be about the environment, the vision of storage areas cluttered with boxes and bags overflowing with tins, bottles and papers quickly kills resolve to do your bit. I know, because that is exactly my dilemma.

To solve the unsightly clutter and give a visual reminder each moment of the day of what can be recycled, we designed a collection box to attach to an outer shed wall. Each section has a hinged lid to keep out rain and curious animals and holds a large heavy-duty garbage bag, supported at the upper edge by a 1" x 2" frame made to accommodate the rolled edge of the bag snugly for convenience of loading.

Since we travel near our collection depot each Sunday on the way to church, it is convenient for us to remove the bags as they fill, place them in the trunk of the car, empty them at the depot, then return them to their compartment for a refill.

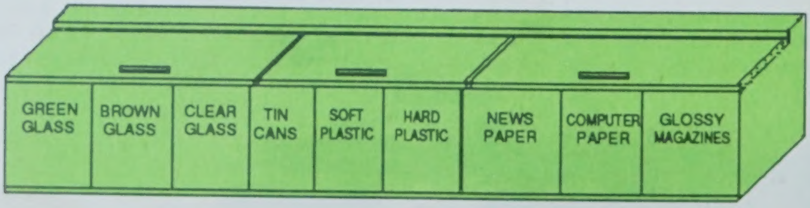
By collecting bottles, tins, papers and plastics; composting peelings, coffee grounds, sawdust, ashes and leaves; and returning grocery bags to the supermarket when we shop, our garbage can be reduced by 75%.

It has been estimated that our relatively small recycling depot collects 7 tons of material each week; 7 tons which otherwise would have gone to a landfill site.

If your area does not have a recycling program, express your concern and become a part of the solution.

Plans and building instructions for the unit below (not exactly as illustrated) are available at no cost by sending a stamped, self-addressed envelope to the Esprit editor, R. R. #1, Madeira Park, B.C. V0N 2H0

- Used with permission from Esprit, May/June 1990 (National magazine of Evangelical Lutheran Women).



A Worship for the Environment

ACT OF ADORATION:

Voice 1: We remember the green earth God has given us. We remember the grace and beauty of the world, the silence and mystery of creation.

Voice 2: You fill and sustain everything around us. You spoke, and chaos became order, darkness became light.

Voice 1: You have put power in the midst of matter. From your fingers have come the splendour of the sun, the moon, and stars without number. You are the source of the fire's warmth and the terror of the wind. Deep and wonderful are the mysteries of your creation.

Hymn: #98 (Book of Praise) For the beauty of the earth, verses 1-3, 5

PRAYER OF CONFESSION:

Leader: Yet we have betrayed the trust given to our hand. We who would rule creation have driven it to rebel; before our eyes the wounded earth coils its awesome power against us, and against our children.
People: *Lord, have mercy.*

Leader: You gave us life, and placed us upon this earth to tend and care for it. Yet we have been, by will or by consent, complicit in the plunder of the earth. We have stolen what we could, and kept your treasure as if moth and rust would not corrupt.
People: *Lord, have mercy.*

Leader: You gave us the gift of people, the gifts of time and nature that we might know, and knowing come to love and share. But when you ask, where is your brother? where is your sister? We are silent. Silent before the sound of evil riding in the morning, the sound of those whose hands are quick to shed blood.
People: *Lord, have mercy.*

Hymn: #550 (Book of Praise) Morning has broken

Leader: This is the place, and this is the time; here and now God waits to break into our experience.
People: *To change our minds, to change our lives, to change our ways.*

Leader: To make us see the whole world and the whole of life in a new light.
People: *To fill us with hope, with joy and certainty for the future.*

Leader: This is the place, as are all places.
This is the time, as are all times.

- Source Unknown

The Children's Environmental Appeal to World Leaders

by the youth delegates who attended the UN Regional Conference for Europe and North America,Bergen, Norway, May 1990

We want to inherit a clean earth.

Why can't we live like you did when you were small?

Play in clean forests, fish in every lake, drink clean water straight from the stream?

Life is more important than money.

We must find energy sources that don't cause pollution. Use more money on research.

Greenhouses are fine, but not round the earth.

We want better, cheaper public transport. Leave the car at home. Use the money from toll charges to protect the environment and improve public transport. Increase petrol prices.

Don't build big shopping centres outside the towns. They only lead to more traffic and exhaust. Improve the railways.

Don't travel so much by plane. Spend more money on cycle paths and footpaths.

Spend money stopping pollution, not on making weapons.

Stop selling products that destroy the ozone layer.

Stop all poisonous emissions.

Build cleansing plants whatever the cost.

Help the countries in Eastern Europe to make their industry cleaner.

Stop dumping poison into the sea. The sea can't absorb poison without being harmed.

Don't catch all the fish.

We want better protection from oil. Make oil tankers safer so that we don't get oil pollution in the sea.

Factories and people that cause pollution must pay fines.

Don't use poison in agriculture.

We must get better at re-using things.

All rubbish must be sorted so that as much as possible can be used again.

Increase the price of environmentally harmful products.

Reduce the price of environmentally friendly products.

We don't want rubbish from other countries. We don't want to send our rubbish to other countries.

We want justice. Food must be shared so that everyone has enough.

Wipe out the poor countries' debts. The most important thing is equality between rich and poor countries.

Help the Indians so that they can take care of their rain forests.

Let the people who work the land manage it themselves. Help local projects.

Let small boats fish grounds.

The earth isn't only there for us. Look after the forests, the animals and the plants.

Protect the animal species that are dying out.

All countries must work together to protect the environment.

BOOKS

Available from: WMS BOOK ROOM
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

A "GREEN" BIBLIOGRAPHY

2 Minutes a Day for a Greener Planet *by Marjorie Lamb. Harper & Collins. Toronto 1990. $14.95.* This book will help you discover what you can do each day *quickly* and *easily* to become part of the answer to the Earth's needs. Marjorie Lamb, CBC and Chatelaine's Environment Reporter, has been giving environment advice for years.

Caring for Creation: The Environmental Crisis: A Canadian Christian Call to Action *by David G. Hallman. Wood Lake Books, B.C. 1989. $11.95.* David Hallman is the national staff person with responsibility for Environmental Issues on the staff of the United Church of Canada. He challenges Christians to become involved through understanding the ecological crisis facing our planet, and to take positive action. Theological reflections are integrated with straightforward descriptions of a range of environmental problems facing Canada. Excellent for groups or individuals.

The Dream of the Earth *by Thomas Berry. Sierra Club Books. San Francisco. 1988. $13.95.* Father Thomas Berry has been called "a solitary American monk whose essays have aroused environmentalists like a voice crying for the wilderness...." (Newsweek). A historian of cultures, Berry writes on creative energy, technology, ecology, spirituality and other topics interpreting them in the light of history and offering a vision for the future.

The Supermarket Tour: A Handbook for Education and Action. *Published by OPIRG (Ontario Public Interest Research Group). Toronto, Ontario. 1990. $6.00.* A totally revised and updated version of the booklet published ten years ago which sold over 11,000 copies across Canada. The supermarket, as the classroom, is used to explore a wide range of food issues such as transnational agribusiness, ecological destruction and consumer manipulation. A do-it-yourself kit for use by local groups or may be read as a personal study guide.

Good Planets are Hard to Find: An environmental information guide, dictionary, and action book for kids (and adults) *by Roma Dehr and Ronald M. Bazar. Published by Namchi United Enterprises, Vancouver, B.C. 1989. $6.00.* Do you want to speak knowledgeably about words like acid rain, biodegradable, chlorofluorocarbons (CFCs), deforestation, ecosystem and the greenhouse effect? This is the book to begin with. In plain language accompanied by simple pictures, this book is an environmental A to Z. For adults and youth. Exercises are included.

from the Resource Distribution Centre,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Phone (1) 416-441-1111

Fragile: Handle With Care. An earth keeping handbook. *Published by the Mennonite Central Committee. 1989. $1.50.* Order #20/1976/022. This 36-page booklet is full of helpful, practical ideas for persons who want to do something about the environment. From your garden to your shower; your car to your toilet! All in easy-to-read style. Recommended by the Board of Congregational Life, it includes the pamphlet "A Presbyterian Approach to the Environment."

****NEW****

Care of the Earth. *20-minute video. Produced by Church and Society, The Presbyterian Church in Canada. 1991. $25.00.* Order #20/1976/009. This video, produced to raise congregational awareness about environmental issues, and to motivate individuals and small groups to take action, shows people who are "thinking globally and acting locally". A Biblical and theological framework will enable groups, using print support material, to reflect on God's imperatives for Christian action to heal creation.

Further information, from a Presbyterian perspective may be found in the Acts and Proceedings 359-368, 1990, "Caretakers or Careless Takers?", as well as the 1991 Acts and Proceedings.

If more is required contact:
Rev. Dr. Raymond Hodgson,
Board of Congregational Life,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Telephone: (1) 416-441-1111

Reduce Junk Mail

To remove your name from at least some mailing lists, write the Canadian Direct Marketing Association, 1 Concord Gate, Suite 607, Don Mills, M3C 3N6. Enclose your address label from a recent piece of junk mail.

Ask organizations to which you belong or donate money to remove your name from the mailing lists they trade with other organizations.

If you have a fine paper recycling program at your office, bring the recyclable portion of your junk mail into work for recycling.

Beyond the Blue Box. Metropolitan Toronto Works Department, 439 University Avenue, 20th floor, Toronto, Ontario M5G 1Y8 1990. 40 pages. Free to Toronto residents. $1.00 (including postage and handling) outside the Metro Toronto area.

This booklet, written for residents of Metropolitan Toronto, contains practical information and ideas for dealing with household wastes, including clothing, magazines, pesticides, tires, and furniture. Tips are included on how to reduce use of particular items, how to reuse them in various ways, what organizations collect particular items, and what alternatives exist to using harmful products.

The Heart of a Mother

God gave to the heart of a mother
A certain kind of grace -
Deep and wide, with room for all,
And for each, a special place.

Wide, to entertain the joys,
Deep, to contain the tears,
Sharing, with every steadfast beat,
The changes of the years.

God blessed the heart of a mother
In a certain kind of way;
Our thanks to God for a precious gift,
As we honour her today.

Jean Rowat

"I" - Witness

In Times of Trouble

"Be strong and courageous. Do not tremble or be dismayed, for the Lord your God is with you wherever you go."
(Joshua 1:9. American Standard Bible).

Just before setting out recently for the airport, I became deeply upset when I discovered the apparent loss of my wallet containing credit cards and cash for overseas travel.

A dear Christian brother came to the rescue helping my wife and me to catch the airport bus, and providing me with some extra cash, along with the above Biblical quotation which he had been surprised to receive earlier that day from a friend.

The message calmed the upset, gave healing balm to the troubled Spirit, and the problem was prayerfully turned over to the Lord.

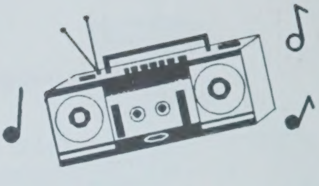
During the trip, our prayers were answered and our worry and concern disappeared.

On our return home, my son reported the finding of the wallet. How wonderful are God's provisions for His children!!

(Edward P. Mason, Calvin Presbyterian Church, Toronto, Ontario)

Send your contribution of up to 500 words for *"I" - Witness* to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. We look forward to hearing from you!

CELEBRATING YOUTH



Springtime and New Life

The words in the title above seem to fit together at this time of year. The dead branches and leaves are swept away and we watch for the buds to open and the grass to turn green. There are so many signs that life is returning to things we thought were dead that hope is renewed in our hearts.

Recently I have been looking for new books to recommend to those who are care-givers of small children, teachers, leaders, parents, grandparents, aunts and uncles. Each of the three which follow spoke to me in a different way and I recommend them for use in programming and/or as gifts.

The Golden Bird by Hans Stolp is highly recommended by Elisabeth Kubler-Ross, M.D., an expert in the whole area of death and dying. This is a book that could be given to families who are experiencing the approaching death of a loved one.

In this case the problems are faced by a single mother. The author deals with the subject in a way that helps the reader to recognize the importance of sharing the questions, false hopes and realities of cancer, or other terminal illnesses with all who are remotely connected with the patient. Sometimes it is the patient who gives hope to others as they face life after the death of a loved one.

A similar story is told in *The Canada Geese Quilt* by Natalie Kinsey-Warnock. The characters in this story are Ariel, a small girl; her grandmother and close companion; Ariel's parents, and a new baby brother. The grandmother suffers a stroke and the girl has to deal with the aftereffects. When her grandmother becomes slow of speech and step she can no longer accompany Ariel on long walks through the brush and the marsh. No longer able to talk together about many things the grandmother now comes to depend more and more on Ariel to help her work out the patterns for her quilts. Together they had been preparing a special quilt for the expected baby but whether they can finish it is a question to be answered.

I can see this book being used by parents, to deal with the possibilities of sickness and death, particularly if there is a close relationship between children and grandparents. The kind of situations described in the book need to be talked about with children.

The last book is very different from the first two in that the story is about death and destruction as it affects the land. *The Great Shalom* by Peter J. Dyck could be used by individuals, parents, camp counsellors, or teachers to deal with the protection of the environment and wildlife. It brings home in a pointed way how everthing in life is tied together. The animals in the story search for ways they can stop the destruction which people cause and along the way they realize that they need Shalom (peace of God) within themselves before they can reach their goal and all God's creation can live together in peace.

Lois Powrie

OUR READERS Write

Dear WMS,

I am writing in regard to an article in the November 1990 Glad Tidings, called "Putting a Human Face on the Economic Crisis in East Africa", by Dianne Ollerenshaw. I had been asked by the president of our group, to read it, get the gist of it, and discuss it at our next meeting.

As I read the article, several questions arose in my mind:

1) At the end of the article the writer says, "I hope you too will be challenged into awareness and action". I'm sure we would all like to help, but how?

2) "...the pain of the poor. It challenges us to reassess the complex solutions to the world debt problem originating within our financial institutions." What are the present complex situations and how can we influence our financial institutions?

3) "It compels us to be morally responsible within the field of commerce." What are we doing that is morally irresponsible?

4) "encouraged me to become more informed about the economic problems which impede the well being of our brothers and sisters in Africa." How can I become more informed? And what can I do with this informed information.

...[the article doesn't go] far enough in guiding us once we have accepted the challenge. Other members of our group, who had read the article, were also left wondering what Dianne Ollerenshaw wanted or expected us to do.

The best news I read was where churches were initiating cooperatives, and of local development projects, such as the poscho mill. I cannot understand why the young people continue to flock to the cities, when they know the hardships will be greater there than in the countryside. What is the Presbyterian Church in Canada's policy on providing funds to encourage, set up, provide training, etc for cottage industries. Are we as a church doing enough to encourage the younger people to stay in their local communities? Surely, living in a countryside community with family and friends to support and encourage one, is better than being a nameless face in a city slum.

Our group will continue to support the church's mission work through our prayers and financial donations, and hopefully our discussions will lead us, and others, to a better understanding of the people in the world around us. So keep on challenging us, and at the same time, provide us with a little practical advice on the "How to".

Yours truly,
Judith Angus,
Treasurer and Glad Tidings Secretary,
Melville Presbyterian Church, W.M.S.
West Hill, Ontario.

P.S. I'd love to buy Annette a cow. Is this feasible, or are direct donations to individuals discouraged?

- continued... ▷

Dianne Ollerenshaw Responds...

In response to Mrs. Angus' letter I am glad to add my comments on how individuals and groups may get more involved in working toward solving the world debt problem. To help us all understand the issues involved I strongly suggest that individuals and churches become more aware of the ecumenical coalition, "Ten Days for World Development."

This group which is in part supported by Presbyterian World Service and Development has been organized for more than 12 years and one of its mandates is to educate people on the issues surrounding world debt. For many of us the first obstacle to overcome is that of understanding the language used by economists and politicians. The materials published by Ten Days assist in breaking the myth that the average person can't understand the issues of world debt. They also offer workshops in major centres especially at the end of January in the period many denominations refer to as Ten Days for World Development.

If there is no Ten Days group in your area or your group wishes to work on your own then I suggest you obtain some of the educational materials they provide for small group study, as well as, liturgical suggestions for worship.

On January 27, 1991 my congregation put on a Debt Drama which helped explain some of the cause behind world debt. Many commented on how they became more informed on how the burden of debt is hurting our brothers and sisters in other parts of the world.

Another component of Ten Days is that they give concrete suggestions for action. In 1989-90 they published an Action Guide on the international debt crisis. I refer you to that document. Essentially groups were encouraged to talk with their Bank Managers about the debt problem and take action on Canadian policies on the debt.

One recent appeal to Ten Days committees and individuals concerned about global debt involves the following action:

A couple of years ago the Rev. Walter Maclean was appointed chairperson of a government subcommittee that reported on the international debt problem.

Their report has now been published and you may receive a copy of it, *The Standing Committee on External Affairs and International Trade* (SCEAIT), by writing him at the House of Commons, Ottawa, Ontario K1A 0A6 or your M.P.

Some of the findings in this report came from people working in Ten Days and other non-governmental organizations. Ten Days was pleased with the results. There were suggestions to the government compelling the government to work to change bank and government policies and practices that contribute to economic and social injustice.

However, the government at large has not been impressed by this document. Their response agrees with practically nothing in the SCEAIT's report. Ten Days is encouraging people to order the initial report and the government's reponse to SCEAIT. Discuss the response in your group or with a Ten Days committee.

For many of us the first obstacle to overcome is that of understanding the language used by economists and politicians....

Then write your own concerns to PM Brian Mulroney, Finance Minister, D. Mazankowski, External Affairs Minister, B. MacDougall, and of course, to your own MP. This is one effective way people can get involved and this action is needed immediately.

But if this action is more than you can get involved with at this time, I suggest you become more aware of the variety of issues involved in global debt.

Invite a speaker from Ten Days to your group. Encourage your group to study the problems of world debt (you may order resources from Ten Days (85 St. Clair Avenue East, Toronto, Ont. M4T 1M8, 416-922-0591).

Get the video, "The Debt Game: Who Owes Whom", or other audio visuals that address some of the problems. Ask your minister to preach on the problems of world debt. Read Susan George's book (now in soft cover), *A Fate Worse Than Debt*, which is a good introduction to world debt.

Talk with your MP on what the government is doing to alleviate some of the suffering the poor are enduring as they service their country's debt. Affirm your MP when foreign debts are forgiven by our government. In the last year a debt of some 31 million owed by Zimbabwe and 180 million by some Caribbean nations was forgiven.

In Calgary there was far more opposition than support to this action. We in our Ten Days group have been asked to write our MP's and tell them how much we appreciate our government's policy. So can you. There are many ways all of us can get involved. The important thing is that we get started.

There are many ways all of us can get involved. The important thing is that we get started.

I realize space does not permit me to respond to the second, third and fourth questions of Mrs. Angus' letter. But I believe they will be answered if she uses some of the resources I have suggested. I encourage her and the group she represents in their search for knowledge concerning the debt problem. I also encourage them to continue being interested in the work of Presbyterian World Service and Development for the debt crisis is one issue among many with which workers in development are involved.

To Mrs. Angus' "P.S." I can truly understand how one would like to buy a cow for Annette. Before leaving for Africa I had funds given to me from my congregation to support a needy project. Unfortunately, I saw far too many projects I would have liked to support. In consultation with the National Council of Churches in Kenya I returned with the money and we gave it to P.W.S. & D.

Our church supports projects that will meet the needs of a whole community and our funds can be matched by other grants enabling more money to be sent.

If you want to read a good article on why we should not support individuals including the sponsorship of children I refer you to *The New Internationalist* No. 111 May 1982, "There are better ways to help." This entire magazine challenges our thinking about sponsoring individuals and broadens our understanding of development.

I trust these comments are helpful. Thank you for giving me the opportunity to reply.

Yours sincerely,
Dianne Ollerenshaw

- continued...

Comment by Marjorie Ross, Director, Presbyterian World Service & Development:

In her letter, Mrs. Angus raised several good questions as to how, in practical terms, we can respond to the challenges made in Dianne Ollerenshaw's article on the debt crisis in Africa. Rev. Ollerenshaw has replied with very specific suggestions for learning more about the issue through the resources provided by Ten Days for World Development and by contacting our M.P.s to let the government know our concern for people in Africa. Both of these are excellent suggestions; my contribution is really a comment from the PWS&D perspective.

It seems to me that this exchange illustrates one of the big issues with which we must grapple as we find new ways to respond to our overseas partners. Many of the elements of our partnership - our shared loyalty to Jesus Christ and his church, and our support and concern for each other - are as relevant and important as ever. However, in recent years our partners are suggesting to us that, despite four or five decades of development assistance, most people in their countries are very little better off than they were before. It seems as if we have only been scratching the surface when we should have been going after the root causes of poverty and justice.

Recently we heard a development parable which illustrates what is needed. Once there was a small Christian village situated on the banks of a swiftly-flowing river. One day several villagers saw a baby clinging to a log and being rapidly swept downstream. They rescued the baby, dressed it warmly and fed it well. The next day another baby was spotted, and rescued, and then another. Some days there were several babies and soon the whole village was involved in caring for these babies. The people felt good about what they were doing, and felt assured that rescuing and caring for these children was their calling as Christians. Then one day someone said, "Wait a minute! If this goes on we will have more babies to look after than we can handle! Has anyone thought to go upstream and find out how these babies are getting into the river in the first place? Perhaps that is where we should be putting our energy!"

We don't know how the story ends, but it is safe to guess that it took the questioner a long time to convince her friends that, while looking after the victims was important, it was even more important to tackle the situation that was making them victims. People would say that all their energies were absorbed in rescuing the babies but, more to the point, they would add that they were quite capable of doing that, but that they had no confidence in their ability to straighten out the situation up-river, whatever it might be.

In the same way, our partners tell us they appreciate our relief and development projects which are designated to assist those most severely affected by the hard times their countries are enduring. But they urge us to go further - to study the reasons why the Third World is falling behind, with the gap between rich and poor countries steadily widening. Moreover, (our partners ask us) once we have grasped the way in which global economic and political systems operate in *our* favour, to preserve *our* privileges, will we be prepared to urge our government to work for changes that will be fairer for all? In the case of the African debt crisis, it is vital that we know the stories of the individual victims, and essential that we find practical ways of helping them. But it is also vital, our partners tell us, that we take the time to understand how the crisis developed and how our government and financial institutions are part of the problem - and could be part of the solution if enough people make their voices heard.

Certainly, our response will likely be the same as that of the people in the story. We prefer to keep on helping the victims, first because it is necessary and then because we believe we can be more effective. Yet our partners are insistent; we are helping individuals, and perhaps isolated communities, but the root causes mean the number in need continues to increase. In the long run we, First World churches and Third World churches together, must find ways of tackling the basic issues.

This is not an easy challenge, and it is made more difficult because often good people in our churches believe that we should be ignoring what we hear from our partners and concentrate all our efforts on "helping those most in need". For example, they criticize PWS&D for devoting some of its money to development education - to helping Canadians understand the problems better.

In this, as in many ways, WMS groups with their historical emphasis on in-depth study of global issues, have a head start over many in our churches. But while we have long recognized the importance of informing ourselves, we still need help in finding effective ways to put that knowledge to use in making a difference in political terms. This is where joining with others, as in a community Ten Days group, and following the Ten Days Action Programme are first steps which are accessible to all of us. As the slogan puts it, "working together, we *can* make a difference", and in so doing, are responding to the call of our Third World partners.

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Melissa Thibeault, Sarnia, Ont
Mark DeGroot, Conn, Ont.
Steven DeGroot, Conn, Ont.
Kevin Robinson, Conn, Ont.
Andrew Robinson, Conn, Ont.
Isabella Farlinger, Morrisburg, Ont.

HONORARY MEMBERSHIPS - 1990

A

Aikens, Eldie (Rev. Dr.)
Town of Mt. Royal, Que.

Alles, Clara
Durham, Ont.

B

Bartman, Helen
Port Colborne, Ont.

Bothwell, May
Willowdale, Ont.

Browne-Cave, Janet
White Rock, B.C.

Bryans, Dorothy
Lindsay, Ont.

C

Cochrane, Isabel
Chauvin, Alta.

Currelly, Marion
Cobourg, Ont.

D

Dalzell, Gardiner (Rev.)
Toronto, Ont.

Dalzell, Heather
Toronto, Ont.

Duff, Arlene
White Rock, B.C.

F

Foulis, Edith
Port Colborne, Ont.

Fraser, Olive
Vankleek Hill, Ont.

G

Gibb, Ida
Chauvin, Alta.

Gilchrist, Clara
Glammis, Ont.

Gillespie, W. Frank
(Rev.)
Cookstown, Ont.

H

Hartrick, Annabelle
Dunvegan, Ont.

Hesse, Margaret
Port Colborne, Ont.

Heinsma, Lynda
Dunvegan, Ont.

K

Kyle, Helen
St. Lambert, Que.

L

Lemon, Vera
Arnprior, Ont.

Lunn, Lillian
Wallacetown, Ont.

M

MacIntosh, Doris
Dunvegan, Ont.

MacMillan, J.M. (Mrs.)
Braeside, Ont.

MacQueen, Mary
Dunvegan, Ont.

MacPhee, Helen
Goderich, Ont.

Muirhead, Marilyn
Agincourt, Ont.

Murdoch, Grace
Surrey, B.C.

Mc

McGowan, Greta
Vankleek Hill, Ont.

McDonald, Margaret
Teeswater, Ont.

McElwain, Mary
St. Catharines, Ont.

McMullin, Marjorie
Toronto, Ont.

McMurray, Eleanor
Tempo, Ont.

P

Pretty, Drina
Burns Mosa, Ont.

S

Seath, Cynthia
Brossard, Que.

Shaw, Marilyn
Mooretown, Ont.

Simpson, Marina
Morrisburg, Ont.

Stinson, Pat
St. Catharines, Ont.

Stevenson, Roberta
Victoria, B.C.

Stewart, Carol
Vancouver, B.C.

Stouth, Olive
Port Colborne, Ont.

T

Thomson, Retta
Port Colborne, Ont.

W

Walker, Alma
Burns Mosa, Ont.

Whitefield, Kathleen
Cobourg, Ont.

Y

Young, Eileen
Guelph, Ont.

In the Society

PRESBYTERIAL

The 77th Annual Meeting of **Superior** Presbyterial was held in First Church, Thunder Bay, theme "God is in our midst" (text 1 Chronicles 16:23-27). Gladys Glover, President, convened the meeting. The Opening Worship service was conducted by the Evening Guild of First Church, with the combined use of a poem from the Glad Tidings, "The Glory of God", a meditation on current mission work overseas and in Canada, and a trio rendition of "He Lives".

Guest speaker Chris Shaw, Diaconal minister at Anishinabe Fellowship Centre and Flora House, Winnipeg, Manitoba, assisted by the Rev. Blake Carter, AEC, described her work with inner city people through the use of slides. Miss Shaw and Mr. Carter also gave a slide presentation of Camp Prescawa at Shoal Lake, Manitoba.

Nancy Murray, Literature Secretary and Blake Carter reviewed books and study materials. A Memorial Service was conducted by the Lakeview Women. Olga Ferrier, in her meditation, paid tribute to the women who have died and left a special legacy.

Renee Gartshore, St. Andrew's Evening Group, Fort Frances, presided over the Installation of Officers. Isabella Hunter of St. Andrew's WMS, Thunder Bay, closed with prayer.

The Annual Meeting of **Paris** Presbyterial was held on March 16 at Knox Church, Paris, Ontario. Guest speaker was the Rev. Don McCallum of Kortright Church, Guelph, Ontario. Using slides, he gave an account of his recent trip to the Holy Land.

Doreen Morrison, missionary from India, told of her work there.

The meeting was presided over by the president, Jeanette Jonker.

Edmonton-Peace River Presbyterial held its Annual Meeting in Westmount Church, Edmonton, Alberta on February 16, 1991. President Norma Proudfoot lead a devotional on the theme "The Balm begins with me, you and us". Anne Paterson sang "There is a Balm in Gilead", accompanied by Nora Lewatsky, both of Millwoods Church.

At luncheon, greetings were brought by the Rev. George Johnson, Superintendent of Missions, Anna Cunningham, President of Alberta Synodical, the Rev. Ray Glen, host minister, and Dr. J. Pungar, Moderator of the Presbytery of Edmonton.

Two speakers were heard: Debbie Morris, Ecumenical Decade of Churches in Solidarity with Women, and Dr. Eunice Nwobosi recently arrived from Nigeria.

Anja Oostenbrink, AEC, conducted the closing worship and installed the new officers.

The 77th Annual Meeting of **Montreal** Presbyterial was held in Cote des Neiges Church, Montreal, Quebec on March 16. Presiding was Druse Bryan, President. Jan Manson welcomed everyone and presented a short history of the church. The area in which the church is located has attracted people from 25 cultural backgrounds.

The Rev. W. Manson led the worship service and the special music was provided by some members of the church choir.

Theme was "Future Directions"

and guest speaker was Joan Sampson, President of the Society.

A sing-song led by Jocelyn MacKay began the afternoon session followed by an In Memoriam for Mary Whale, Toronto, Alma Clifford, Valleyfield, Quebec and Edna Thomson, Lachine, Quebec. Workshops were led by Joan Sampson on the WMS budget, and Alison Stewart-Patterson on the "Bible Comes Alive".

Joan Sampson installed the officers.

"A Clear Vision" (Habakkuk 2:2) was the theme on February 9 at the Annual Meeting of **Saskatoon** Presbyterial. President, Marjorie Wiseman conducted the meeting and Dr. M. Tai, minister of host Parkview Church, led the opening worship.

Using an overhead projector, Lois Powrie, Secretary for Children and Teenage work, spoke on "Children's and Youth work in relation to "Restructuring" and "The work of the Area Educational Consultant".

Dr. Stephen How brought the latest word re the National Native committee's work.

Small groups met to discuss questions on goals and on the work of the AEC. Lois Powrie acted as resource person. The officers for 1991 were installed by Synodical President Marguerite Hyndman.

The Annual Meeting of **Calgary-Macleod** Presbyterial was held February 2, at Chalmers Church, Calgary, Alberta, theme "Striving for Peace in a Broken World". President Joan Cruikshank chaired the meeting.

The Rev. Dianne Ollerenshaw of Valleyview Church, Calgary spoke and showed slides on Kenya, focusing on the human face of international debt.

LOCAL

On February 14, the WMS of **Knox, Morrisburg**, Ontario held a successful "Valentine's Tea" in the church basement.

Knox Women's Club held their February meeting in the lounge of Morris Glen Court (the senior citizens apartments) and the WMS meeting was held at the Hartford House Retirement Centre. Both meetings were well attended and special music was provided by Knox Church choir.

World Day of Prayer services were held in both Morris Glen Court and the Hartford House.

Bessie Beckstead, a life long resident of Morrisburg area, a member of Knox Church and a life member of the Society, died on March 10, 1991. She was in her 91st year. Bessie had been honoured at the 100th anniversary of Knox WMS as the oldest active member. Bessie will be remembered for her dedication and many years of service - she joined WMS at 16 years of age.

An "In Memoriam" Certificate was presented at the March meeting by Kathleen Bacon in memory of Violet Beaton, who at her death at 97 years of age still held an executive position with the WMS of **Orillia (St.Andrew's) Church,** Orillia, Ontario.

Women's Spring
Retreat Weekend

May 31 - June 2, 1991

Theme: Prayer: The Spirituality of Everyday Life

(A quiet time for reflection in the community)

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Leader: Valerie Carson Kilpatrick

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SYNODICAL GIVINGS 1990

	Objective	Actual
British Columbia	62,599	65,517
Alberta	62,041	65,768
Saskatchewan	27,000	20,991
Manitoba and Northwestern Ontario	43,509	30,427
Hamilton and London	352,688	330,112
Toronto and Kingston	366,419	312,949
Quebec and Eastern Ontario	158,935	136,603
	1,073,191	962,367

Synodical Expenses

Alberta	500.00
Toronto & Kingston	3,300.00

Legacies Received from Estates of:

Nellie May Anderson, Lillian J. D. Bell, Isabella V. Campbell, Florence Cameron, Cotts Estate, Eileen M. Culver, A. May Duff, Muriel Duncan, Edwena Fenn, Winnifred L. Hallworth, E. Hamilton, Elsie Huiser, Lily Kirkland, Hazel McCune, E. Sterling. 145,299

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IN REMEMBRANCE

Mrs. Laura Empey,
Mrs. D. N. (Jean) MacMillan,
(wife of Rev. Donald MacMillan)
St. Luke's-Knox, Finch, Ont.

Mrs. Wilhelmine Jackson,
Knox, Fingal, Ont.

Mrs. Robert (Margaret) Allan,
Mrs. Muriel Robb,
St. Enoch, Hamilton, Ont.

Mrs. Margaret MacVicar,
Margaret Rodger Memorial,
Lachute, Que.

Mrs. Kenneth (Bessie) Beckstead,
Knox, Morrisburg, Ont.

Mrs. John (Esther) Thompson,
First, Seaforth, Ont.

Doxology

Having committed ourselves in Covenant Solidarity and
Mindful that we are stewards of Creation
We join with all You made
To celebrate Your glory
And to sing Your praise.

Glory to God
Who in the beginning created all things
And saw that it was good.

Glory to Jesus
First born of the new Creation
And redeemer of all.

Glory to the Spirit
Who in the beginning hovered over the water
And who fills Creation with Your love.

- From the document on 'acts of covenanting', World Convocation on Justice, Peace and the Integrity of Creation, Seoul, Korea, March 1990.

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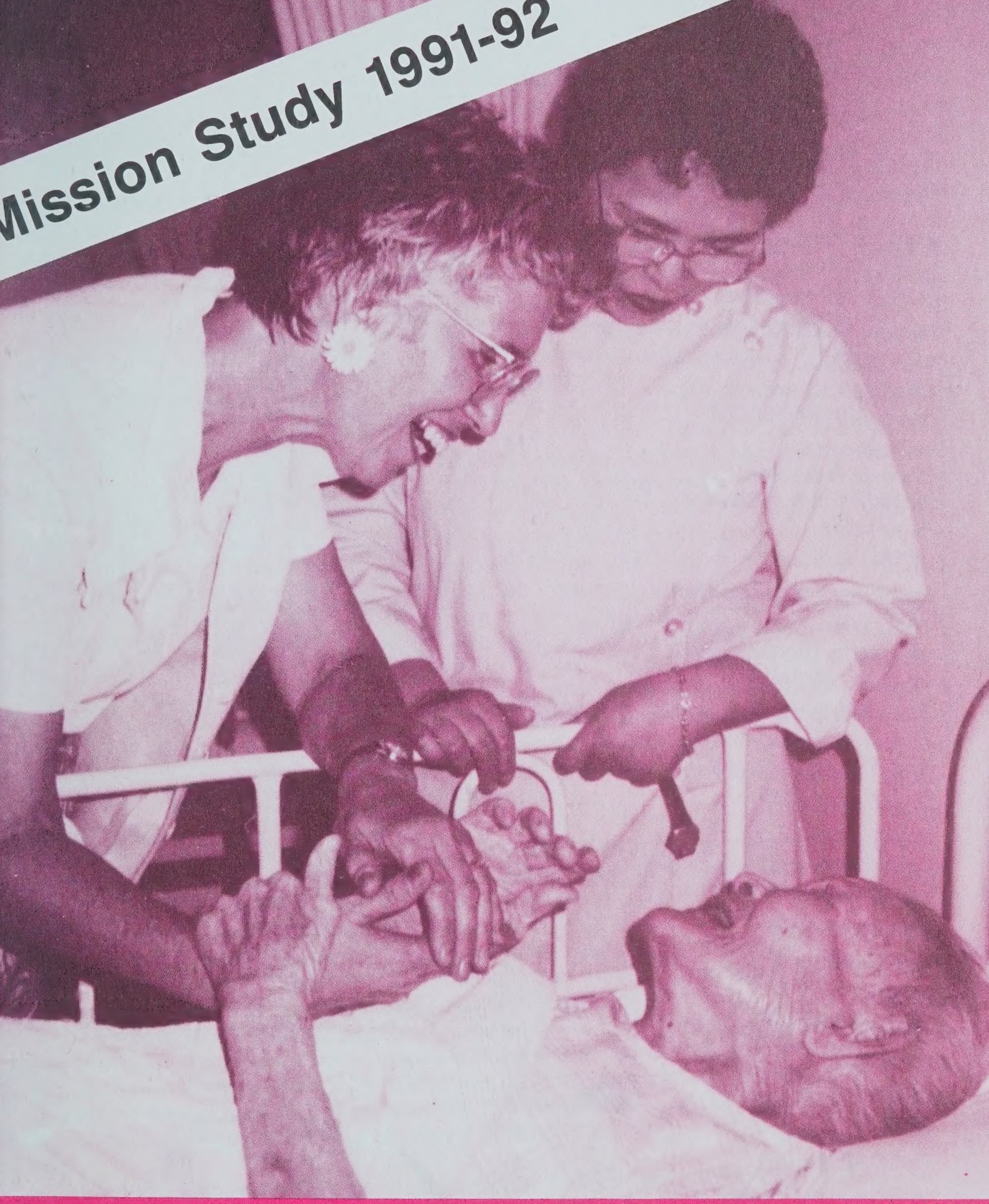

Mission Study 1991-92

Glad Tidings

June/July 1991

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Glad Tidings

JUNE/JULY 1991 Vol. 67 No. 6

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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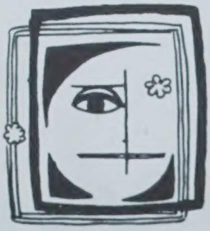
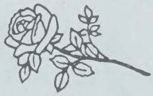
Cover: See page 9.



Mission Study
1991-92

June 1991



Friends,

You will have noticed a few changes recently in *Glad Tidings*. Beginning with the February 1991 issue we switched to recycled paper. At its fall meeting, the editorial working group decided to move in this direction, in spite of higher cost. As someone remarked, "Let's put our money where our mouths are!"

The new paper was to be a glossy stock (which also costs more) but the printer made a mistake, and we in the office liked it. So do you, it seems. All the comments we've received so far have been positive.

Molly Harback called me from Calgary - she's been subscribing to our cassette ministry due to vision problems - and said, "June, about that new paper you're using, I can read it!" It's good to know some people find it easier to read and satisfying to be doing something for the environment.

By the way, *Glad Tidings* is not only printed on recycled paper, but it's recyclable. So, if you don't save it and you don't need it for the bottom of your bird cage, please put it in your blue box. If you don't have a blue box, ask your municipality when you will get one.

We've also given *G.T.* a fresh look with a new design on the contents page and new heads on our regular columns. There is a new type face on the front cover, yet as May Nutt pointed out, we had a similar one in the 60s. *Everything old is new again!* Let us know what you think about the changes.

It has been said that the only constant in life is change. We live in changing times. Even the future isn't what it used to be! We can't return to the good old days, which perhaps weren't so good after all, nor can we remain uninvolved by burying our heads in the sand.

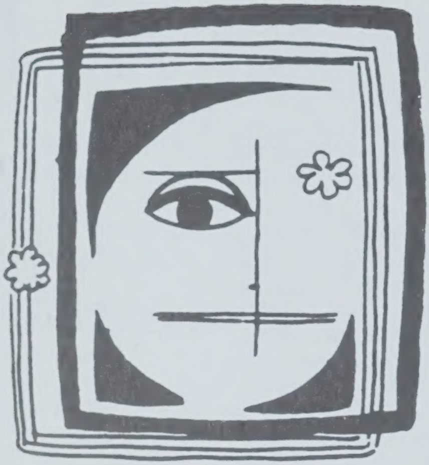
Researchers tell us that the numbers in our churches are shrinking, and so is the WMS. Proportionately, *Glad Tidings* subscriptions have dropped to under 10,000 for the first time in many years. In one sense, I'm not worried about this. Our readers are committed to mission and, for the most part, appreciate what they get in the magazine.

I am concerned, however, about the trend as a whole away from church in our society; the irrelevance of the church to many persons, and the replacement of worship by attendance at the shopping mall.

The shape of households has changed - there are more elderly women living alone, more broken families. The traditional family of the 50s consisting of a father, a mother and 2.5 children is no longer the norm, nor is a father at the office and a mother in the kitchen the usual shape of the family today. In the U.S. the largest growing category in household structure is ALONE (single).

Changing times bring changing needs. The challenge for the church and the WMS is to change with the times, and with the needs of God's people today. Perhaps the answer lies in the church being for everyone the true family it has always professed to be. *Living values in changing times* - one of this year's study themes. Something to think about.

Written in Love June



Being a Korean in Japan

- A Personal Story

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Luke 4:18,19 RSV

It was God who brought me to life here as a Korean in Japan. I can now say that with confidence. However, until that confidence was given to me, I had a long, complicated road to walk.

"Why is it that the Koreans in Japan can't be allowed to live like humans, but rather have to go through life with so many unhappy memories?" This is the question I asked myself over and over again as I was growing up. From my earliest days, even though I can't put my finger on a definite reason, I can remember that life was often truly miserable.

Sometimes it was due to the taunts of friends at play - to their special way of looking at each other when I asked to be allowed to join their games. Consequently, I was always timid in relating to people, always on the watch for signs that I was not really welcome.

When I was about to enter elementary school, I can remember the shock of being advised by a ward office official not to try to get into a Japanese school. Still that's where I ended up, as the only Korean using her own family name. Many were the times when groups of boys would chase me home from school with punches, sticks and stones.

Not quite so violently, but equally effectively, the girls shut me out of their games by linking arms in a long line. But the greatest shock of all came when my teacher joined in making fun of my art work, and encouraged a classmate to read aloud to the class, not once, but three times the composition which he had written describing my poor painting. Incidents like these still happen, believe it or not, in some schools.

My own children know the same feelings first-hand. In 1979, there was a tragedy in Saitama Prefecture which shocked the nation. A junior high school age boy leapt to his death from the ninth floor of a building directly as a result of urgings by his classmates - notes saying, "Why

Jesus came to our world for the poor, the rejected, to those often on the outside looking in on life.

don't you kill yourself?" And even when he died, some of his classmates were cruel enough to shout, "Banzai."- "Hurrah".

My childhood world was drab and colourless because of these constant taunts. By the time I was in junior high school I had lost all hope for my future and was obsessed with the idea of death by suicide. But how was I to go about it?

As I thought about it later, I realized that there were two reasons why I never did go ahead with these plans: the fact that I had learned in Sunday School that taking one's own life was wrong, and the fact that I didn't want to hurt my father, who was a pastor in the Korean Church, and whom I loved very dearly.

This sense of estrangement followed me into high school, where I used to dream of escaping into another world. "We have the same face, use the same language", I would say, "If I were to change only my name, I could fool people around me into thinking I was really Japanese." I began to blame God for my condition, to badger God with complaints about why I had been born Korean instead of Japanese.

It was only when I reached university that I was able to face my situation square on, to make peace with my own identity and with my God who had placed me here for a purpose. From the point where I was able to accept all of this suffering as a blessing instead of a curse, I began to see with new eyes, to accept reality for what it was and understand that Japan was a society where all that is most human in us is often destroyed.

At present, there are some 680,000 Koreans living in Japan, over 90% of whom were born here. Naturally, their experiences are all different, but for most the times when they begin to work or to marry are turning points in their lives. Since one must be employed if one is to live, one's ability to overcome these hurdles successfully often makes the difference between living with hope or sinking into despair.

Among Christians, many are content merely to bask in the thought of their own salvation, with no consideration for weaker brothers and sisters around them who have lost their confidence and the will needed for overcoming life's hardships. Yet I feel that faith ideally should provide the stimulus for tackling problems such as discrimination, and for living victoriously.

For then, at last, we may all be free to grow in mutual understanding and respect, regardless of our national roots.

Jesus came to our world for the poor, the rejected, to those often on the outside looking in on life. Look at his attitude to Zacchaeus, the little tax collector used by the Romans and hated by his fellow Jews. See how Jesus acknowledged the dignity of this one despised individual and restored him to fellowship with others.

In the same way, he treated the man tormented by a host of demons as a human being by asking him one important question: "What is your name?" then sending him back to his family and friends, free and peaceful in heart, restored to community.

Among present day Koreans in Japan, there are many who have begun to grope their way towards a more confident life style, as Koreans who are proud of their heritage, just as American blacks of the 1960s began to believe that "Black is Beautiful".

As more of us learn to shoulder our burdens in a spirit of hopefulness, I dream of the time when this society will at last treat all humans equally fairly, accepting us just as we are, despite our differences. For then, at last, we may all be free to grow in mutual understanding and respect, regardless of our national roots.

Already there are many encouraging signs of progress. Employment opportunities for foreigners are not so limited as before; a national health insurance and some other forms of social welfare are now available; cases of open discrimination in housing are on the decrease, as are cases of exorbitant charges for entering nursery schools and kindergartens.

In each of these struggles, we have been encouraged and aided by a core group of concerned Japanese who have made our struggles their own. On the church front, one of this past year's highlights has been the mutual agreement of the United Church of Christ and the Korean Christian Church in Japan to cooperate in their mission endeavours.

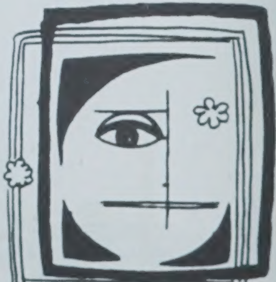
Still to be realistic, it will probably be some time before the change in most people's inner attitudes matches what appears to be happening on the outside.

Meanwhile, Koreans like myself must welcome each new opportunity for widening our world through encounters with new friends; for such God given encounters give us hope and courage for our struggle to build a more hospitable Japan for our children and our children's children.

At the same time we must all be prepared to participate in the struggles of other oppressed peoples - the Dalit of India, the Tamils of Sri Lanka, the aborigines and Maori of Australia and New Zealand, the Burakumin and Ainu of Japan, to mention only a few in Asia.

May our heavenly Father, who prompted Jesus to begin his ministry on such a note of compassionate concern as we find in Luke 4:18, 19 work in our hearts as powerfully today, to help create a global village which will truly reflect the glory of God. Amen.

- Soo Hae Oh, Korean in Japan.
- Reprinted from The Asian Church Woman, Third Quarter 1990.



Haiku

by Betty B. Hastings

Shadows scurry by
Avoiding capture by moon
Dawn the avenger.

Six days to create
The seventh to hallow
Eternity ours.

I am so weary
The journey will not be long
He beckons me home.

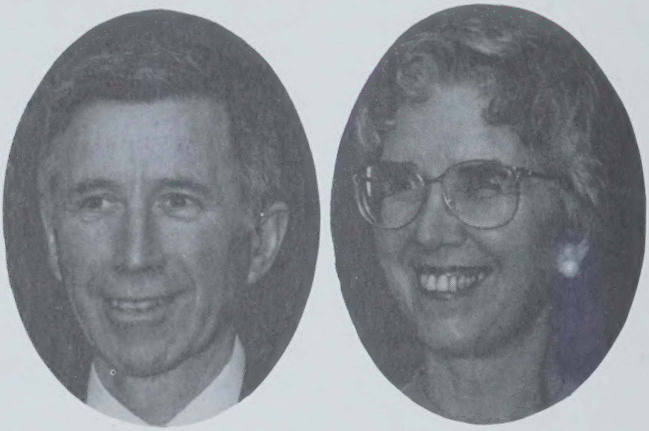
To my grandson

A perfect being
On a celestial flight
Glows in God's heaven.

Haiku is a distinctly Japanese poetic genre, three lines of five - seven - five syllables, and ideally expresses a thought that does not end with the last word, but drifts along - perhaps to infinity. While true Haiku must be written in the Japanese, poems here are in the haiku manner.

Mission with Koreans in Japan:

Rev. Dr. Jack and Dr. Beth McIntosh



Jack and Beth McIntosh have served since 1961 with the Korean Christian Church in Japan, having special responsibility for ministry among the laity and the initiation of a new experiment in Christian social action.

Jack and Beth have identified themselves with the cause of Koreans and other aliens living in Japan, and have refused to be fingerprinted under the Alien Registration Law. Jack was refused an extension on his visa and would not be permitted to return to Japan if he left. He decided to stay and challenge these rulings in the courts. The case which dragged on for three years, raised much awareness of the injustice sufered by Koreans in Japan.

The base of Mr. McIntosh's ministry from 1970 to 1979 was the Korean Christian Centre (KCC) in Osaka. He is still one of a team of several full time and volunteer workers whose dream it is that this tiny Korean Christian community may have a strong Christian witness in that area as it struggles with problems of injustice and discrimination.

Since 1980 the McIntoshes have been involved in the development of a new outreach ministry in the Tatsumi area of Osaka. In a new building, which also includes their home, a programme of regular worship services and Bible study is carried on, combined with an Amnesty group, children's activities, English groups for women and young people, and cooking classes.

The McIntoshes deeply feel the need for a prime emphasis on a ministry of reconciliation - between Japanese and Korean, between North and South Korea, and to this they devote much time and effort.

The senate of Knox College conferred upon both Beth and Jack honorary Doctoral degrees in 1987.

The following pictures are from their ministry among Koreans in Japan.

Cover: Nagoya Korean Church houses both a children's daycare centre and a nursing home for seniors. A pastor's wife looks on as Beth MacIntosh encourages a smiling grandmother.

Watch for more pictures on mission with Koreans in Japan, and further material on the 1991-1992 Mission Study themes in future Glad Tidings.

Left: Korean grandmothers such as these two, Mrs. Kim and Mrs. Jeong, enjoy treating Christmas carollers to hot ginger tea - a welcome intrusion in their solitary life. The Church and its people are their chief joy.

Below: Out for a stroll one Sunday morning, these four elderly women were welcomed into our congregation's outdoor worship service, and of course the picnic following. Newly arrived Christians from Korea in our church tend to be more confident in approaching strangers with our "glad tidings".

Above left: Two residents in their nineties learn new skills, recycling lovely old materials into bags and boxes, at a Japanese nursing home.

Below: Jenny Yi (centre), first of the Presbyterian Church in Canada Youth in Mission volunteers, broadens horizons of neighbourhood youth at Tatsumi's House of Reconciliation.

Above right: Korean church women visit the residents of a home for Korean Seniors in the Osaka area, "Kohyang e Jip," (House of my Homeland). Residents, all without old age pensions, are unable to afford lodging fees in other facilities. The Korean Church owns the adjacent property, also designated for the elderly.

The Women of the Korean Christian Church in Japan

by Jacqueline Rossini

In April, the national Women's Association of the Korean Christian Church in Japan held a three-day study conference. Seventy women from KCCJ's five presbyteries gathered for a time of study, prayer and fellowship. The location, a beautiful spot on the Izu Peninsula just two hours by train from Tokyo, was chosen in order to draw a number of women who have shown leadership potential. A broad cross-section of KCCJ women participated in the conference. There were both first and second generation Koreans in Japan, ranging widely in age. Some are clearly content to see women limited to supportive roles in the church; others are impatient for the changes which are slowly occurring.

Even in this country where Christians comprise less than one percent of the population, the KCCJ is a relatively small denomination - approximately 5,000 members and seekers, 70 churches and preaching points, and 68 pastors. The church did not begin ordaining women until 1983, and thus far only two pastors and five elders are women. It strikes me that the women's movement in Japan is at the approximate developmental stage that one found in America 25 years ago. Although the Japanese government has enacted equal employment legislation, it is unevenly enforced. And most gains made by Japanese women remain a dim hope for Korean women in Japan. Racial discrimination permeates the country's social structures, keeping many fields closed to Korean residents, who generally have yet to reap the benefits of Japan's economic boom.

When the KCCJ was reorganized in 1948, the Women's Mission Society was established at Osaka Church. Its first major focus was on pioneering mission work, and in 1950, four mission points were begun. Seven more were started in 1953. To support this effort, Society members made dolls which they sent to the United States, where a former missionary sold them and returned the proceeds to Japan. Mizushima Church was built with these funds.

The women of KCCJ have planned boldly; much faith, time and patience have been required for these plans to be realized. In 1955, the idea was conceived to build a residence for senior citizens, but it was not until 1987 that the land was purchased in Sakai near Osaka, and fundraising for construction is now underway.

In 1958, the Association petitioned the KCCJ General Assembly to begin the ordination of women and single men - a hope which was not fulfilled until October 1978.

During the 1960s, leadership training received special emphasis. The women helped to send young people from each KCCJ presbytery to Canada and the USA for study. Beginning in 1969 the Association has had either full-time or part-time staff. The present general secretary is the Rev. Suh Jeong Soon,* who also serves as assistant pastor of Tatsumi Church in Osaka. Ms. Suh is now on a six-month leave of absence for English language studies in Hawaii.

The 1970s were characterized by involvement in human rights issues both for Koreans in Japan and in the

Korean peninsula. In 1973, the Association joined the boycott of Hitachi Corporation which had begun three years earlier. The Hitachi case, a widely publicized lawsuit brought by a Korean resident for employment discrimination, was won the following year. From the 1980s until the present, work for the abolition of fingerprinting and for basic human rights have been central issues for the Women's Association.

Aware of the need to record the history of first-generation Korean women, most of whom could not write, the Association in 1983 began an oral history project. Two years later, a booklet of these interviews, telling the women's stories of suffering and overcoming was published.

Since the 1970s, ecumenical fellowship has been of particular importance to the KCCJ women. Following the 1986 covenant agreement between the KCCJ and the United Church of Christ in Japan (Kyodan) the Association has sponsored joint events in observance of this special relationship.

What role then do the KCCJ and the Women's Association play in the women's lives? We talked over dinner: president Kim Jung Nyo, vice president Park Son Ee, Yae Sui Bun, Kwon Ok Hwa, fellow missioner Beth McIntosh (Presbyterian Church in Canada) and I. Yae was the first woman elected a KCCJ elder, in 1985. Park, the second, served two terms as association president. In addition to her long involvement with the Association, Kwon has a particular concern for nurturing leadership among the youth of KCCJ. Both Kim and Kwon are married to ministers.

Kim: Korean women have a nearly 100-year history in Japan; our church is more than 80 years old. The first and second generation mothers faced terrible hardships. They experienced twofold discrimination, first as aliens, then as women in this society. Through it all, their one comfort was the church. They struggled to keep their faith alive. I remember my mother - the strength of her faith, the importance of prayer in her life.

These mothers struggled with all their might to see that their children received the education they had been deprived of. And then - those children could not get jobs. But now this is slowly changing. Because the mothers have been so concerned about education, women are now better educated, and they understand what is happening in the world. And we rejoice to see that our efforts to develop leadership are bearing fruit. It has made this study session possible.

Kwon: We must take seriously our responsibility to nurture leaders, among youth as well as women. Young people are not always attracted to the church, and not many are entering the ministry. Where will the leadership come from, if we do not provide it?

Yae: My daughter has been studying feminist theology, and through her influence, I too began to study. I came to realize that through the teaching of the pastors, women have been held down. The [men] elders usually sit and do nothing; the women do all the work.

Kim: The Bible was written and interpreted by men, for an earlier age. But when we read it contextually, it takes on a whole new meaning. This study conference is an opportunity to open our eyes to the Bible in this context, and to discover what it is saying to us. A literal interpretation of scripture keeps society's values - and women's roles - from changing.

Park: There were no women ordained elders for so long because of the pastors' image of what an elder should be. This is changing, but some pastors still believe that women should not take positions of leadership. Many ministers come from churches in Korea which even now do not permit ordination of women as pastors or elders. These pastors are on a pedestal. Finally, through support of younger second-generation pastors, the KCCJ began to ordain women.

Kim: With increasing numbers of women coming from Korea, and more second and third generation Korean residents becoming Japanized, there is a divergence of views about this issue. Women have a serious responsibility to help raise the level of other women, and not only here in Japan. We must also extend ourselves to women in other parts of Asia who are denied and exploited and walk their road with them. The Association is addressing this concern through our work with the National Christian Council in Japan and the Asian Christian Women's Conference.

These themes recurred the following day, as five groups reported the results of two study sessions to the assembly. Several participants echoed earlier comments by Prof. Kajiwara, Bible study leader for the conference, that women must bear much of the responsibility for discriminating against other women and holding them down. Women must help bring about the revolution, and change, they stressed, must begin with each of us. A participant commented that women sometimes judge others harshly for their lack of Korean language ability, and underlined the importance of affirming all women, at whatever stage they may be. One group called on women to encourage positive changes in the style of pastors and elders. They suggested that together men and women should study feminist theology.

Building leadership for the future of the church was a second strand woven throughout the discussion. There is a tension between the need to teach an appreciation for Korean culture and that of encouraging spiritual growth. Women must take care to model Christian life and to provide strong guidance for young people, and avoid becoming too busy to nurture their children's faith.

Preserving ethnic pride and transmitting it to their children is important to most of Japan's Korean residents. As members of a minority group that has been subject to constant pressure to assimilate, they give a high priority to studying the language and culture of the Korean homeland. KCCJ churches often facilitate this process by making such classes and programmes available.

Indeed, a lively, joyous spirit of pride in their heritage prevailed during the evening's recreation, which I was fortunate to share. Games, songs, folk dancing and food were a magical combination, and no one held back.

For me, the conference was the best possible way to begin the process of closure of my four-year term with the Korean Christian Church in Japan. They spoke from their hearts, these sisters of mine. Like the other Korean Christian women whom I have been privileged to know, to work and to worship with, they are the strength of the church, hope for the future, and a blessing to us, their partners in mission.

*The East Asian order is used here, i.e., surname first and personal names last.

- Jacqueline Rossini is a missionary to the KCCJ from the Presbyterian Church (USA).

IN MEMORIAM

Christina Ann "Chrissie" Newstead

Longtime member of Riverdale Presbyterian Church, Toronto, Ontario, and Past President of the Women's Missionary Society, Chrissie Newstead passed away on Sunday, April 14, 1991.

Mrs. Newstead was involved in the work of the Society, and the Church, all her life. She has always participated actively in WMS groups in the congregations to which she has belonged. In 1952 she was elected President of East Toronto Presbyterial.

Following her term as President of the Presbyterial, she became President of Toronto and Kingston Synodical, then in 1974 President of the Society.

As a member on Council Executive, Chrissie represented the WMS on the Board of World Mission, serving for a time as Vice-Chairman. She also served on the Personnel and Policy Committees of the Board.

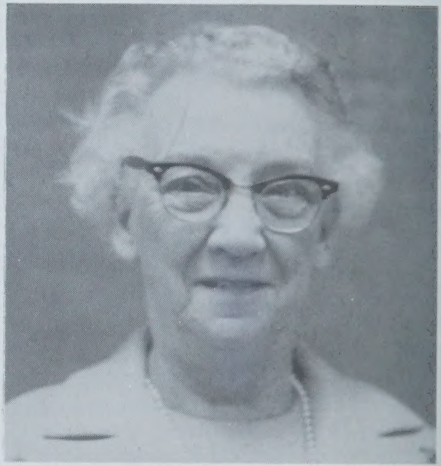
Chrissie's interests beyond the Presbyterian Church included the Canadian Bible Society, the Leprosy Mission of Canada and the Vellore-Ludhiana Committee.

The sympathy of the Society is extended to Chrissie's husband John, her son William and his family, and her sister Mabel Booth.

Isabel Anderson Mercer

Isabel Mercer, Alberta Synodical President from 1960-62, passed away in Kelowna, B.C. on May 3, 1991.

Isabel served the Presbyterian Church in Alberta with her first husband, the Rev. George Anderson. Six years ago she married the Rev. Dr. Oral Mercer of the Church of the Nazarene.



- Chrissie Newstead

Over the years she has been a great visitor, pianist and care giver. She is survived by Oral, her husband, and children Betty (Marsh) now studying at VST, Helen, Margaret, and Malcolm. She was a great supporter of the WMS.

Alice Louie

Mrs. G. P. (Alice) Louie died on June 2, 1991 in Mississauga, Ontario. She leaves two daughters, Joan and Bernice.

Mrs. Louie was born and educated in Hong Kong. She came to Victoria in 1921 and assisted in the work among the Chinese people for seven years. Moving to Vancouver she continued in Chinese work until 1938. In 1942 Mrs. Louie began work on the National Staff in Montreal and laboured zealously among the Chinese people until her retirement in 1966.

Alice was very interested in music and organized a youth choir at the Chinese Presbyterian Church in Montreal which won a banner in 1973. Following her retirement, Mrs. Louie was an advisor to the WMS of the Chinese Church in Montreal.

- Alice Louie

"I" - Witness

We had a family member who had been going through many bouts of depression over a long period. At the same time, for reasons we were not able to understand, she became distant and unreachable when we travelled the 1000 miles to see her. Then we were told that she no longer even read my letters. Finally I stopped going to her home because she would not sit in the same room with me, and I gave up writing.

About twelve years ago our minister preached on love in families. He stressed that family members did not tell each other of their love, but often took each other for granted. He suggested that we think about it carefully, and that day reach out to someone close to us, with boundless love.

When I returned home I felt a deep need to make one more try with my estranged, much loved, once very close, family member. Obeying some inner instinct, I wrote just exactly what I was feeling, so sent the message "Jesus loves you and I love you", signed it and sent it off.

Some weeks later I received the first letter in years, telling me she had been thinking about what I said and trying to believe I meant it.

From there it went uphill slowly but steadily. Once again, we visit each other. We write multitudes of words, volumes of pages, so that when we meet it is as though the passed time was a day, not the year it often actually is. She has also reached out in turn to other family members as well.

My relative is now an Elder in her church as I am active in mine. I did tell that particular minister (no longer with our congregation) what he had accomplished and I thank God very often that I was at that service to hear the message He was conveying through the minister's sermon that day - the message of love and forgiveness that started a reconciliation.

(Elizabeth M. Tayti, Welland, Ontario)

Christians in JAPAN

Resources

Mission Study 1991-92

Geographic Theme - Japan

AKI and the Banner of Names
JAPAN

Order From: WMS Book Room, 50 Wynford Drive, Don Mills, Ontario
M3C 1J7
Phone (416) 441-2840
Please do not send payment with order. You will be invoiced when resources are shipped.
Shipping charges and GST will be added

Adult Packet includes: Basic book - ***Christians in Japan;*** Study Guide - ***The Way of Faithfulness,*** plus supplementary material; Mission profile and pamphlets.....**$16.00**

Youth Packet includes: Basic book - ***Christians in Japan;*** Leader's Guide - ***The Way of Faithfulness,*** the ***Map 'n' Facts,*** supplementary material plus ***Offering Project*** information.....**$21.85**

Children's Packet includes: Basic Book ***Aki and the Banner of Names***, the story of a Japanese girl inspired to seek world peace by stories of the Hiroshima bombing; a ***Teacher's Guide*** with activities and opportunities to experience contemporary Japanese children and their culture; ***Map 'n' Facts,*** supplementary material, plus ***Offering Project*** information.....**$18.50**

Extra Japan Resources: Haiku, Origami and More: for use with all age groups.....**$6.55**

Map 'n' Facts: for use with all age groups [included in Youth and Children's Packets] **$5.45**

Greater Than Our Numbers: for use with youth and adult groups. A 32 min. Video cassette (1/2 in. VHS) shows the changing face of Japanese society and how the church is endeavouring to meet these changes.....**$39.95**

Available from the Resource Distribution Centre (RDC),
The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont.
M3C 1J7.
Phone (416) 441-1111

Japan's Subtle Apartheid: The Korean Minority Now. Tokyo: Research Action Institute for Koreans in Japan (RAIK), 1990. This booklet gives the history of Koreans in Japan, analyses forms of discrimination, kinds of human rights struggles, and importance of the 1990-91 negotiations between South Korea and Japan. . **$4.50.** Order #40/4194/004.

Poster "The People of Japan: Called to be Peace Makers" depicts Japanese school children studying a war memorial. **No cost.** Order #40/0000/006

Total Mission in Kyoto: Korean Christian Church in Japan. Suitable for Youth and Adults. 12 minute. VHS. Produced in 1988 by the Board of World Mission. Designed to promote understanding among Canadian Presbyterians of the life and work of the Korean Christian Church in Japan in Kyoto. **1/2" VHS $26.95** - Order #40/4191/912. **Filmstrip $11.50** - Order #40/4191/013.

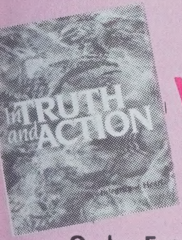
Please note: For RDC and Communication Services, do not send payment with order. You will be invoiced when resources are shipped. Shipping charges and GST will be added.

Available for rent from Communication Services, $8 or AVRL membership, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Phone (416) 441-1111

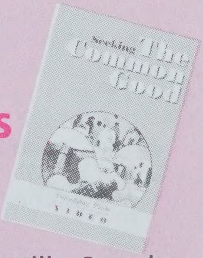
Total Mission in Kyoto: Korean Christian Church in Japan. (see above for description)

Interview with the Andersons. Adult. 30 min. Beta or VHS. Though very dated (1980) this interview features Glen Davis, International Ministries, BWM chatting with Bob and Priscilla Anderson, former missionaries in Japan. A lot about the people and the culture.

In Mission with the Koreans in Japan. Adult. 30 min. VHS. Made in 1986, this video combines footage of Jack McIntosh in Japan with discussion in Canada of the fingerprinting issue and alien registration.



General Theme - Living Values in Changing Times



Order From: WMS Book Room, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Phone (416) 441-2840

Adult: With Integrity of Heart - the Basic book written by Clifford Elliott explores how we value ourselves, how our culture values us; how we value the world and how the central focus of our values affects our present and our attitude toward the future.....**$7.65**

In Truth In Action - the Study Guide for this theme provides programme activities and suggestions for worship.....**$6.55**

The Common Good - A 28 min. Video cassette (1/2 in. VHS). A proposed landfill in rural W. Virginia and a shelter for homeless in suburban New York provide the backdrop for exploring *'what happens when values clash'*.....**$39.95**

"You were asking about leaving money to the Society?"

by Helen McLeish
Treasurer, Council Executive

Recently, we have received several inquiries about bequests to the WMS (WD). We have been asked,

- "How can I leave money to the Society in my will?";
- "What is the proper form of bequest?";
- "Can I specify a certain area of interest?";
- "Can I leave money for my own group to administer so that my offerings would continue?"...and so on.

Legacies and memorial gifts which are sent for the general use of the Society are placed in the General Legacy Fund, to be used as the need arises or to earn a good rate of interest which is used annually to augment the givings of the members. This fund is supervised by the Investment Committee which reports regularly to the Council Finance Committee, and annually to the Council.

We have a firm commitment to use the interest only, not the principal. At the present time about $150,000 in interest is available annually.

If a specific project or field of concern is suggested, we will honour that request. But be very careful with the wording. A bequest that is limited to "Indian Residential Schools" or "Lay Training in Manchuria" - neither of which is current - lies unused and helps no one, so broader definitions are wise.

We urge groups which receive bequests to send them on to the Council Treasurer so that all funds are administered in the same way. A bequest which is specifically left for a local group to administer is, of course, honoured, but can be a problem if the group disbands or, over time, the record of the bequest and its intention are misplaced.

Sometimes relatives and friends wish to make a memorial gift. These should also be sent to the Society for investment for general use, or for a

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of..............................dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

ALSO RECOMMENDED

A VIDEO

"WHERE THERE'S A WILL"

specific project or area of endeavour, which request would be respected.

There is a leaflet "WMS Legacies and Memorial Gifts" available from the WMS Book Room. It summarizes the ideas in this article. A suggested form of bequest is shown here.

Another resource which will assist you is a new video "Where There's a Will".

This 15 minute VHS production was made in 1990 and comes with a guide.

Don Harron, better known as Charlie Farquharson, has no will when it comes to making a will but events conspire to force consideration of, May we call it?, a "list bill and festament". Serious humour on the importance of making a will, the video and guide help explore the potential of wills as expression of Christian Stewardship.

"Where There's A Will" can be rented from Communication Services for AVRL membership or $8.00 plus GST and handling. Please do not send money. You will be invoiced. Contact:

Communication Services,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

OUR READERS Write

I wanted to write to let you know how much I appreciated the May issue on the environment. It was full of interesting, challenging, and reflective material. Hopefully the reader will feel empowered to act in the midst of a crisis so serious and pervasive that paralysis and apathy are often the only responses. Individuals can act to change systemic problems. I hope that the May issue is circulated far and wide. It deserves to be shared (recycled).

Ray Hodgson,
Board of Congregational Life,
Presbyterian Church in Canada.

Driftnetting Suspended

The government of Japan has announced that it is suspending driftnet fishing in the South Pacific for the 1990-91 season. [The practice of drift gill-netting, called "wall of death" fishing, indiscriminately entangles, injures or kills thousands of creatures of both commercial and non-commercial species.] The Japanese announcement comes just before the July 1, 1991 deadline for ending all driftnet fishing set out in a UN General Assembly Resolution. This leaves only Taiwanese driftnets active in the South Pacific. South Korea had already withdrawn its South Pacific driftnet fleet before last year's season began. Taiwan has said it will abide by the UN ban, but in the interim Japan, South Korea and Taiwan will all continue driftnet fishing in the North Pacific. (From Tok Blong SPPF, July 1990, and Pacific Report, July 19, 1990). - Connexions, Issue 53, January 1991.

BOOKS

Available from: WMS BOOK ROOM
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

Snapshots - Glimpses of God in Ordinary Life *by Clifford Elliott. Wood Lake Books, Inc. B.C. $12.95.*
Although he is known all across Canada, Cliff Elliott has been a private person. He has been a guest preacher in churches in every province; a member of several national boards of the church; and has been acclaimed for his theological insights. Yet he prefers listening to talking, and prefers talking about the Christian faith to talking about himself. He has never burdened others with his personal tragedies: the birth of a seriously retarded and physically handicapped daughter, the death of his wife, the death of his daughter....

Surprisingly, perhaps, he did share some of these moments with a faceless multitude - he talked about them occasionally over radio station CFRB in a 16-year series of radio spots called "Moments of Meditation." Now, half a decade after that series ended, Cliff Elliott and his wife, Mary Sanderson, have gathered together the best of those "Moments of Meditation" and Wood Lake Books has published them as *Snapshots - Glimpses of God in Ordinary Life.*

We can be grateful for that effort. For not only do these simple yet compelling stories tell us about a person many across Canada have known and admired, they grant us an opportunity to see theology in practice. Cliff Elliott has a unique capacity for seeing God's presence in the most ordinary things - from muffin mixes to lying in the mud underneath a cottage trying to repair leaky plumbing. Most stories take just one page. As broadcaster Roy Bonisteel comments, "This is the kind of book you can pick up any time of day or night, open it anywhere and be inspired by Cliff Elliott's jewels of wisdom and insight."

Some highly acclaimed speakers do not translate well to the printed page. Fortunately, Elliott is not one of those. The stories, the descriptions, flow so effortlessly that a reader may well overlook the skill that goes into them. Students of communication might well take this book as a model for clear speaking and preaching. The stories are as crisp as if they had just happened to you; the message is never muddied by jargon or verbosity.

This is a book you'll want to read not just once, but many times.

"The Midwife's Tale" - Ten Plays for Voices *by Mary Woodbury. Wood Lake Books, Inc. $18.95.*
The dramas presented in this book are intended as playreadings. The readings present a situation and then the author suggests scripture references and questions for group discussion. The questions help listeners not only probe the feelings of the characters, but also their own thoughts and reactions.

The scripts of "The Unknown Scribe" and "The Midwife's Tale" explore familiar incidents from characters only eluded to in the Bible's story. The story of Minnie's decision explores the feelings one has when change in life is the only answer.

Ms. Woodbury usually has the church at the centre of the story or in a very supportive role in the character's life.

Some of the narration and dialogue in the playreadings could be offensive to both actors and listeners. I believe this realism is present in order to emphasize the true human side of the characters, or the real-life situation.

These plays would be most suitable for the group that likes to question their faith in the light of real life encounters.

The price of this book includes limited permission to photocopy for congregational programme use.

Lynda Reid

- More on the Environment....

The Changing Feelings of Yahweh

by Mindy Carter

Running through a wide open golden field,
Laying in grass at night and feeling the calm stillness,
Seeing new born chicks crying for their mother.
... And Yahweh saw it was good.

Our ozone layer deteriorating because of CFC'S,
Oil spills hurting lakes and oceans that easily could have been prevented,
More species of animals becoming endangered
such as the blue whale, the panda and the elephant.
... And Yahweh was hurt.

Young children jumping in puddles during a fresh clear rain,
A soft hum from a bumble bee,
Rare flowers, blooming in great quantities.
... And Yahweh was pleased.

Great forests are bright red, as a careless smoker walks away,
Acid rain falling -- killing fish and plants,
A thick black smog filling the once blue sky.
... And Yahweh cried.

Skiing in a forest while white soft snowflakes fall to the ground,
Climbing a mountain with nothing but your own heavy breathing and a soaring hawk echo from below,
Children flying kites reaching the white puffy clouds, with birds chirping all around.
... and Yahweh smiled.

- Mindy Carter is the 12-year-old daughter of Area Educational Consultant, Blake Carter.

CELEBRATING YOUTH

Ah! The End of The Year!

How many times have you reached the end of May and breathed the kind of sigh that says, "at last I can relax and enjoy myself!" This year it seems many people are feeling that way. Whether it is because of the sudden hot muggy air that has invaded our space, or the busyness of the last few months, June through August seems to offer a respite that we look forward to each year. However, now is the time to begin to plan for the days and months that come after the summer.

What will you do during those days of relaxation? What are you looking forward to that you can prepare for now?

As you can see from the rest of this issue the Mission Study themes for the coming year are, "Living Values in Changing Times" and "Japan". Children and Youth will concentrate on the latter. But you know, these themes go together and there will be some reference to both themes in the books and leaders' guides that have been prepared for use in these two age groups.

A new younger emperor may mean a lot of changes for the Japanese people. Certainly the role of the Japanese people in the economic community around the world may bring changes for them and for those of us who live in Canada. The culture of the people may see some changes as young people respect the old traditions but want to see changes made in their lifestyle which allow them to pick and choose for themselves.

The pressures on young people are very great, one of the problems Japanese society has to deal with is suicide. As we examine the causes for the problem there, we will perhaps, understand why it is a concern here. The number of young Canadian suicide victims continues to rise and we need to compare the reasons for it here as well as in Japan. We may be surprised to find they are the same.

During these restful days of summer you can gather travel posters and begin to plan for the best way to involve both children and youth in the study. The travel posters add colour and set the scene, but the imaginative way you deal with the topic will make the study come alive for your group, whatever their age.

Begin with simple things like gathering newspaper clippings, pictures, talking to Japanese friends or acquaintances, reading books from the library that will bring you up-to-date on what is happening in Japan today, or try your hand at Origami (paper folding Japanese style). This will all help to make your Fall and Winter a little easier. Who knows maybe you won't feel quite as tired next year at this time.

Lois Powrie

Dear Friends

Mrs. Margaret Vanderzweerde
7414 Westfield Drive,
Niagara Falls, Ontario L2J 3V8

On August 1, 1990 eagerly, and yet apprehensively, I boarded the airliner taking my husband and myself to that mysterious land, India. This was my student assignment by the Board of World Mission.

The poverty, so very evident the moment we arrived in Bombay, is of such magnitude that one feels totally hopeless and, considering the riches we have at home, somewhat ashamed. Repeatedly we met the suffering Christ in our brothers and sisters in India, but I should add that we saw much of the serving Christ and often both in the same person.

Our first destination was Jobat, where Pauline Brown still serves after 40 years. In Jobat I was asked to preach. Bible studies and workshops were held. We visited the Health Care Centres, schools, hostels and the Abey Memorial Home in Amkhut. We observed Dr. Deborah Tezlo at her work in the Jobat Christian Hospital. We visited the handloom industry in Jobat, funded by Presbyterian World Service and Development in conjunction with CIDA.

At the Jobat Christian Hospital, a place of great witness, there is a need for another doctor and fulltime Chaplain. Your prayers are requested for these needs. A new generator is needed to replace the one that is 23 years old. A new refrigerator is required for the dispensary and building renovations are long overdue. Scholarship funds need to be replenished. The Church of North India prioritizes when foreign monies are allocated and as a result some of the smaller projects are not covered.

We visited Doreen Morrison in Mandleshwar and Diana Wadsworth at the Helen McDonald Memorial School in Jhansi. Pray that a strong, dedicated principal will be found for the school. There is a need for funds to replenish the scholarship fund which enables young boys and girls to attend school. My husband and I found much joy in getting to know the boys and girls. We were able to see first hand how the girls, sponsored by World Vision and/or Compassion, live, work and play.

The Church of North India held their quarterly meeting of the Synodical Board of Social Service while we were in India. We were invited to attend. We met many of the bishops, ministers, programme activators and motivators who oversee the programmes. It is here that we learned the extent to which the national church is involved in development programmes. We were encouraged to learn of the many development programmes the CNI is involved in throughout India, in almost every diocese.

We visited the Industrial Institute of the CNI, which is located in Nagpur. Here we observed classes in session where women are learning the trade of tailors, seamstress, and fancy embroidery work. The men are taught small appliance repairs, welding, rick-shaw and scooter repair. In their spare time some of the students learned to make batik wall hangings.

- *Margaret Vanderzweerde (l) with Deborah Tezlo (centre) and Pauline Brown.*

The Christians in India are thankful to God and the Canadian Churches for their support. Jesus said, "the poor you will always have with you", so our assignment is never ending. It is my prayer that through my experience, shared with Canadian churches, individuals and groups, I have raised your awareness and that you will remember our Indian brothers and sisters in Christ in your prayers.

Margaret Vanderzweerde

Note: Margaret is available to speak to groups and illustrate her talk with an excellent set of slides. Contact her at above address or phone: 416-358-5005.

In the World

PRESBYTERIANS ATTEND CHURCH PRESS

June Stevenson, Editor of Glad Tidings, was elected Vice-President of the Canadian Church Press at its Annual Convention held at St. Jerome's College, Waterloo, Ontario April 25-27, 1991. June is also on the Board of Directors of the Associated Church Press which is U.S.-based.

Also elected to the executive as Membership Secretary was John Congram, Editor, Presbyterian Record.

Congratulations go to the Record for winning three honourable mentions at the Awards Dinner on the Friday evening, for a column by Lloyd Robertson, a poem by Elizabeth Hahn and finally for a news story by Sheldon MacKenzie. Former Record editor, Jim Dickey, was one of the judges.

New associate members of the Canadian Church Press this year included Carole Gibson, Editorial Assistant on Mission Update, Board of World Mission.

- June Stevenson

EL SALVADOR GROUPS REJECT GOVERNMENT CHARGES

Labour and church leaders in El Salvador have rejected government charges that their groups are part of efforts by the Farabundo Marti National Liberation Front to overthrow the government. Roman Catholic Auxiliary Bishop Rosa Chavez said the charges, by a government minister last month, are an effort to 'discredit' human-rights work by the church agency Tutela Legal. Lutheran Bishop Medardo Gomez rejected 'such unfounded slander' by the minister. [EPS]

LUTHERANS PROTEST LANGUAGE IN COMMERCIAL: JAPAN

To promote its new express service between Tokyo city and its airport, East Japan Railway Corporation has been running TV commercials showing English-speaking business people complaining about airport-city transportation services. In one ad, an actor uses 'Christ' as an exclamation (rendered in the Japanese sub-title by a term which in English means 'the worst'). In a letter to the railway, staff members of the Japan Lutheran Hour complained that the commercial offends Christians, and noted that Japanese law prohibits insulting religions on TV broadcasts. [EPS]

HALF OF WORLD'S REFUGEES CHILDREN

A report of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the Geneva-based World Council of Churches says over half of the world's 15 million refugees are children.

It says the experiences of refugee children vary greatly, depending on the situation in the host country. In the best of cases, the report says, children remain with their families and begin to build a new life in their new environment.

'But too often, the scars of violence and flight are very deep, and this means pain and uncertainty about the future for many children', says the report.

It estimates that there are 200,000 'child soldiers' in the world, and this is in spite of international statements, resolutions and conventions designed to protect children in situations of armed conflict.

The report cites Cambodia where the Cambodian military forcibly recruits boys as young as 14 years old.

In South America, the report says during the period 1987-88, 420,000 children were affected by armed conflicts in El Salvador, Guatemala and Nicaragua.

In Peru, the report says thousands of children have been affected by the war between the rebel Shining Path movement and government soldiers. This has left nearly 55,000 children orphaned.

Citing a survey conducted earlier by the International Catholic Child Bureau on refugee children, the CICARWS report says refugee children face problems relating to lack of a normal childhood, lack of places to play and an absence of toys.

Other problems include lack of role model's due to missing parents and siblings and limited education. [EPS]

TUTU URGES REVIEW OF SANCTIONS

Southern African Anglican Archbishop Desmond Tutu urged anti-apartheid leaders (4 March) to review the need for sanctions against South Africa.

He also appealed for greater efforts to defuse the country's 'culture of violence' and said that foreign business would not invest in his country while blacks continued to kill each other.

Tutu said that anti-apartheid leaders and clergymen should discuss whether to ask governments and organizations to begin lifting curbs imposed since 1975 on trade and investment as well as sports, academic and cultural links.

He said South African blacks, not foreign governments, should decide when sanctions should be lifted.

He said the promise by South African President F. W. de Klerk to repeal basic apartheid laws by June and his agreement to free political prisoners and allow exiles to return went a long way towards meeting his own conditions for ending sanctions.

Referring to the violence that has claimed 1,200 lives since August last year, Tutu said that an end to sanctions would have little effect without peace.

'We can call for reinvestment until we are blue in our faces', he said. 'If the situation on the ground is such as to scare people away, then investment will not come. Consequently, it is important that we do something and that we do it pretty quickly about the violence.' [EPS]

ANGLICAN LEADER PROMPTS CONTROVERSY

George Carey, the new archbishop of Canterbury, and thus the leading bishop in world Anglicanism, has provoked controversy in his own Church of England by describing as 'a most serious heresy' the view that only a man can represent Christ as a priest.

But Carey quickly reacted to criticism by withdrawing his use of the word 'heresy'.

His controversial words came in an interview published in the March issue of Reader's Digest magazine.

Asked why he felt so strongly that women should be ordained as priests, Carey said: 'The idea that only a male can represent Christ at the altar is a most serious heresy. The implications of that are devastating and destructive, because it means women feel totally excluded.

'Jesus included women among his followers: they shared in much of his ministry; they were witnesses to his resurrection. "There is neither male nor female", St. Paul said, "for you are all one in Christ Jesus".'

The Church Union, the main Catholic organization within the Church of England, reacted with 'astonishment and dismay'.

A statement signed by CU president Eric Kemp, bishop of Chichester, CU chairman Ernest Stroud, archdeacon of Colchester, and CU general secretary Arthur Leggatt, described Carey's view as 'not only a grave threat to Anglican relations with the Roman Catholic, Eastern Orthodox and Oriental Orthodox churches, whose official teaching on this point is that which he characterizes as heresy', but also as striking at the constitutional basis of the Church of England.

'It is one thing to say that one's opponents are mistaken or in error, but Carey has taken a grave and inadmissible step further in accusing them of ... heresy', CU said. [EPS]

SADDAM HUSSEIN 1990 RELIGION NEWSMAKER

Iraqi President Saddam Hussein has been named Newsmaker of the Year for 1990 by Christian Century, a Chicago-based ecumenical weekly. It says his 'shrewd exploitation of religious faith makes him an obvious choice for selection as the Person of the Year in religion - that individual who for good or evil was the most significant religious figure on the world scene in 1990'. [EPS]

NEW CCC PRESIDENT

Very Rev. Bruce McLeod, former moderator of the United Church of Canada, is the new president of the Canadian Council of Churches.

He was elected without opposition May 16 at the Eighth Triennial Assembly of the CCC. Meeting under the theme, "Creator Spirit, Be With Us," delegates from across Canada who are members of 15 different churches worked on general plans for the Council for the next three years. The assembly ran from May 11 to 16 at Camrose Lutheran University College in Camrose, Alberta. Among those attending were representatives of the Pacific Conference of Churches, the South African Council of Churches and the World Council of Churches.

Elected to a term of three years, Rev. McLeod succeeds Lutheran Bishop Donald Sjoberg of Winnipeg. The three vice-presidents also elected included Rev. Joseph Williams, pastor of Dufferin Street Presbyterian Church in Toronto.

* * *

BWM

CANADA

In the **Ottawa Presbytery**, the emphasis at **Christian Community House** is on building Christian community by offering the love of Christ through fellowship, counselling, support, a place to live and grow, Bible study and complete acceptance in the name of Christ. Sandra Estabrooks, the Director, coordinates these efforts using her considerable gifts and training. It is exciting to know that the church, through Sandra and the Community House, is reaching out to people who are not reached by the church through its congregational ministry. They are often going through a difficult time in their life and require a ministry of presence, patience and active listening, such as is offered at Community House.

NICARAGUA

Top-ranking officials in President Chamorro's cabinet met with over 100 pastors and lay leaders affiliated with CEPAD (Council of Evangelical Churches of Nicaragua) on March 19, 1991 to explain the new economic stabilization plan and to discuss ways of improving communication between the government and the evangelical churches. Antonio Lacayo, Minister of the Presidency, commended the church leaders for efforts to promote reconciliation among the Nicaraguan family torn by the divisive and debilitating Contra war, and asked for their help in the new fight against inflation. Antonio Ibarra, Vice-Minister of the Presidency, the liaison between the government and CEPAD, outlined several programmes the government will implement to assist "the 70 percent of the Nicaraguan people who live below the poverty line". Ibarra also invited the pastor of the Fountain of Life Church, Santos Rios, to serve on the Board of Directors of the Fund for Oppressed Sectors. Fifty denominations are represented in the council of evangelical churches known as CEPAD.

In the Society

SYNODICAL

The 77th Annual Meeting of **Manitoba and Northwestern Ontario** Synodical was held April 19 and 20 in St. John's Church, Winnipeg, Manitoba, theme "Forward in Faith - Where do we fit in?" James 2:17.

Margaret McCutcheon, Synodical President, welcomed guests at the dinner served by St. John's Ladies Group. Following dinner, a worship service and Communion was conducted by the Rev. Ken Innes, minister at St. John's.

The Rev. Rosemary Doran, guest speaker, used "Reflections" as her topic. She was introduced by Joanne Instance and thanked by Gloria Kennedy. The Rev. Blake Carter, AEC pronounced the Benediction.

The following day a sing song led by Joanne Instance with Pearl McLean on the piano was enjoyed before the women from Superior Presbyterial conducted a Worship and Memorial Service.

Rosemary Doran was in charge of a Bible Study and group discussion on the theme "Working Together for God".

The highlights of the reports were given in a very innovative balloon game.

The new Synodical president is Jean Campbell of Winnipeg.

The 77th Annual Meeting of **Saskatchewan** Synodical was held on April 17 and 18, 1991 at St. Paul's Church, Prince Albert, Saskatchewan. President Marguerite Hyndman, Qu'Appelle, conducted the sessions. Theme for the meeting was "Together with God".

Reports on Camp Christopher and youth work were given by Donna Wilkinson, AEC, and an update on mission activities was given by the Rev. Bob Wilson, Superintendent of Missions for Saskatchewan.

Guest speaker was the Rev. Rosemary Doran, minister at Riverside Church, Windsor, Ontario representing Council Executive. In her inspiring message she challenged us to be partners working together for God, as we are God's field.

The communion service was conducted by the Rev. Andrew Song, minister at Mistawasis Reserve.

On Thursday morning we were privileged to participate in a tour of the Saskatchewan Penitentiary conducted by the Rev. Brian Penny, who is a chaplain there. We had a short devotional service in the chapel and were inspired and deeply moved as three residents of the Penitentiary shared their faith with us.

The 77th Annual Meeting of **Alberta** Synodical was held in Memorial Church, Sylvan Lake on March 21-23, 1991. The theme was "A time for silence and a time to speak".

The sessions began with an executive meeting chaired by the President, Anna Cunningham. The Rev. John Yoos of Memorial Church conducted a worship and communion service and Helen Willis conducted a service of remembrance.

AEC Anja Oostenbrink conducted the Devotions both days, and brought us up-to-date on resources.

Calgary/Macleod Presbyterial presented updates on missionaries abroad.

Guest speaker, the Rev. Rosemary Doran, Council Executive, spoke on the theme and led in Bible Study.

Rosemary installed the Synodical officers for 1991.

"Women Witnessing in the World" (What in the world are we doing?) was the theme of the 77th Annual meeting of **British Columbia** Synodical held at St. John's Church, White Rock, March 25 and 26, 1991. President Arlene Duff presided.

The theme was carried through the worship, a report from the World Council of Churches by AEC Ivy Howard, a panel of six women from different countries telling what is happening in each country, a challenging talk and a Bible Study by the Rev. Rosemary Doran, guest from Council Executive.

A skit "From Here to There" was presented by women from Newton Church. Special music was provided by a quartet of young people and "The Happy Notes" from St. John's.

Other highlights included A Time of Prayer Development and a Missionary Update by Ivy Howard. The Rev. Bodkin, minister of St. John's, conducted the opening worship and a Communion service.

Officers were installed by Rosemary Doran.

PRESBYTERIAL

"Power For The Church Today" was the theme for the Annual Meeting of **Bruce-Grey** Presbyterial on April 3, 1991 at Knox Church, Tara, Ontario.

Displaying some of this power and enthusiasm, Alva Irving accompanied by Dorothy Taylor led a lively hymn sing at the beginning of the sessions. President Ethel Miller greeted the 111 registered members.

Special recognition was given to special guests Evelyn Murdoch, AEC, Helen Sinclair and Frances Nugent, Resource Assistants, in Hamilton-London Synodical.

Frances Nugent assisted by Helen Sinclair conducted a Bible Study based on the theme "Power for the Church Today - Empowered to be God's Witnesses".

During the afternoon the trio of special guests presented an overview of the proposed restructuring of the WMS.

Courtesies were given by the Allenford group. Evelyn and Helen installed the 1991-92 Presbyterial Officers emphasizing how we need to be "sharp" like a pencil. The closing worship and In Memoriam was conducted by the Paisley group.

The 77th Annual Meeting of **Winnipeg** Presbyterial was held March 16, 1991 at First Church, Winnipeg, Manitoba. Annual Meetings begin with breakfast, include a luncheon and close about 4 p.m. During the morning, groups of six spent time on the WMS Goal Questionnaire. Although the majority feel that a name change may be a good idea, we can state that the present one has not discouraged male membership. We wonder if we are the only Presbyterial with a male member of the Executive!

Christine Shaw, Coordinator for Flora House and Anishinabe, installed the officers. President Ina Borger continues in that office. Tribute was paid to retiring Historian Joyce Dickson, who, during her three-year term, has been responsible for a very detailed recording of history, including several large albums of photographs, new clippings and other pertinent material. Instead of a single Historian, the Presbyterial elected a History Committee, of which Dr. Jim Marnoch is a member. Further to noting a male member on the Executive, it is of interest that our Synod has the first male Area Educational Consultant, the Rev. Blake Carter, and the first female Superintendent of Missions, the Rev. Florence Palmer.

The theme verse for the meeting was taken from Proverbs 31:25-26, "She is strong and respected and not afraid of the future. She speaks with a gentle wisdom." Guest speakers, Dr. Michael Farris, minister at First Church, and his wife the Rev. Deborah Lannon-Farris, gave an excellent presentation with the theme, "Christian Partnership/Not Afraid of the Future" in mind. Jacqueline Phills thanked the speakers.

The morning Worship was conducted by members of First Church Afternoon Auxiliary, and the Remembrance Service, in the afternoon, by members of Westwood Presbyterian Women.

LOCAL

United Nations International Day for the Elimination of Racial Discrimination was celebrated in **Fort Qu'Appelle**, Saskatchewan on March 21, 1991. People from many Nationalistic backgrounds gathered together for a cross-cultural pot luck supper. Different international foods were served.

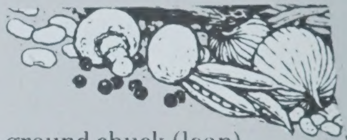
Following the supper, cultural presentations were given including dances, slide presentation, reading, a display, and talks from various ethnic backgrounds. People taking part were from Iran, Iraq, India, China, Indonesia, Trinidad, Tobago, Wales, North American Native Peoples and a Canadian.

Five different religions were represented - Christian, Muslim, Hindu, Bahai and Native North American.

The WMS group at Knox Church, **West Lorne**, Ontario are using "Women Who Witnessed" as our study this year.

At a recent meeting, one member told of Bessie MacMurchy's life. The group enjoyed Bessie MacMurchy Group's soup (recipe following).

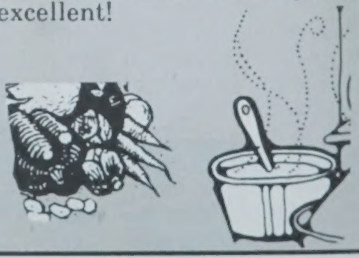
BESSIE MACMURCHY GROUP SOUP



1 lb ground chuck (lean)
1 med onion chopped
½ cup diced celery
½ green pepper (chopped)
2 tbsp oil
½ tsp paprika
2 tsp salt
1 - 28 oz can Del Monte Tomatoes
2 tbsp sugar
2 - 5½ oz tins Tomato Paste
¼ tsp pepper
6 cups Hot Water
2 Beef Boullion cubes dissolved in above water
2 tbsp parsley flakes
2 cups raw carrots
2 cups raw potatoes
3 cups cabbage chopped fine
2 - 3 cups mixed vegetables

Method: In large kettle sauté beef, onion and green peppers in oil until redness is gone from meat. Add remaining ingredients except cabbage and simmer uncovered 1 hour. Add cabbage and simmer till all vegetables are cooked (approximately 1 hour). Can add water if necessary.

Editor's Note: I tried this soup and it is excellent!



RETIREES REPORT

Frieda Matthews wrote to the WMS office recently to say, "I am planning to attend the 100th anniversary of the Willowdale, Alberta area. It is 59 years since I went there as a deaconess, in the days when the country roads were not hard topped. I know I will enjoy meeting again many friends. The senior citizens now were members of the Sunday School. The Lt. Governor of Alberta, Gordon Towers was a faithful member of the Sunday School and Mission Band."

Frieda left her work as Secretary of National Missions for the WMS at the end of 1961 to become the Director of Immigration for the Presbyterian Church in Canada, with headquarters in Montreal.

During her years with the WMS Frieda worked at Cecilia Jeffrey School, Kenora, the Presbytery of Red Deer, in rural areas of southern Alberta, in Edmonton, then in 1947 was appointed Secretary of National Missions. She is now retired and lives in Belleville, Ontario.

GREAT NEWS!

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(and support the WMS)
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IN REMEMBRANCE

Mrs. Jas. L. (Esther) Murray,
Avonton, Ont.

Miss Kathleen Galbraith,
St. Andrew's, Coldwater, Ont.

Mrs. Margaret Jean Baulach,
(widow of the late Rev. Gordon Baulach,
St. Andrew's, Barrie, Ont.)
Knox, Goderich, Ont.

Mrs. Fred (Eva) Franks,
First, Collingwood, Ont.

Mrs. Mac (Annie) Engel,
Knox, Cranbrook, Ont.

Mrs. Ila Moir,
Caven, Exeter, Ont.

Mrs. W. F. (May) MacDonald,
Mrs. Douglas (Sadie) Graham,
South Kinloss, Lucknow, Ont.

Miss Nettie Horne,
Knox, North Easthope, Ont.

Mrs. Martha Esdale,
Westminster, Ottawa, Ont.

Mrs. Florence Archer,
Bonar, Port McNicoll, Ont.

Mrs. Frances Gilhuly,
Central, Vancouver, B.C.

Mrs. Islay Davidson,
Mrs. Catharine Urbshott,
St. Paul's, Wiarton, Ont.

Mrs. Evelyn Bulman,
Willowdale, Ont.

Gertrude Sarah Isabella Feir,
Doris Irene Imrie,
Knox, Woodville, Ont.

Witnessing

This is not the time
He says to me
but I cannot wait
and I hasten to harvest
a life not yet prepared by the Spirit's rain

I attempt to dig up accomplishments
from dry ground
prodding it with my enthusiasm
and willing the deeds to maturity
but He gently intervenes
and stills my hands from futile spading

He shows me
how even the earth moves to His timing
and the necessity of ground
silenced
by the cool weight of snows

He shows me
that I am to do the planting
but He will take care
of the nurturing

Barbara Mitchell

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on recycled paper.

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Please report any errors/changes in address.

Glad Tidings

August/September 1991

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Glad Tidings

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo by Katherine Allen depicts Area Consultant Ivy Howard (left) and office staff person Marian LeFeuvre (right) at Knox College.

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September 1991

Friends,

Autumn. *A haze on the far horizon.* Season of mist and melancholy. Mouldering compost in the gardens and trees unabashedly shedding their fiery coats. Bare limbs and empty nests. There's an echo in my apartment; one bedroom emptied now of brass day bed, lace pyjamas, piano phone and a veritable Noah's ark of stuffed animals; the other bedroom minus water bed, hockey trophies and racing car pictures.

My nest has begun to empty, with a daughter returning to her second year in music at Carleton University, Ottawa and a son who has joined the police force and is buying his own house. The cats wander around morosely, mourning their erstwhile friend and foe, the dwarf black rabbit, who has gone to university too.

The silence mocks me. The phone rings infrequently now and still rarely for me. The fridge looks like a family of sparrows has moved in. My time is less preoccupied, less harried, more lonely. No need to hurry home after work.

I remind myself that I looked forward to the empty nest. I was ready to let my children go, just as my mother let me go when the time came. (Did she feel the same way that I do, when I tried my wings?) Yet, I reacted irrationally when my daughter said she was taking her furniture to Ottawa. *Did I actually think she was going to sleep on the floor all year?* I burst into tears when the moment of departure arrived, and *in front of her friends!* I babbled to persons in the checkout line at the super market, imploring their sympathy and understanding, that I was buying fewer groceries because my daughter had left for university and my son had moved into his own house.

Abandoned and somewhat bereft, I roamed around the apartment, mourning, I realized, the loss of my own youth with its dreams and hopes.

Autumn. Season of life, when the hair turns gray and the muscles sag. The chill winds of winter and death loom on the horizon. Beyond that, however, is spring and the eternal promise of new life and new beginnings - the present malaise only a passing stage in life's continuing drama.

At least, *that's how it seems to me*!

Written in Love June.

A New Era for Women in Japan

The Rev. Jung-Soon Suh is the second woman minister in the Korean Christian Church in Japan (KCCJ), and the first woman minister (ordained in 1989) who is a second generation Korean born in Japan. She is presently an associate pastor at Kaitaku (new) Church, Osaka, Japan with the Rev. Dr. Jack McIntosh.

Ms. Suh, who speaks both Japanese and Korean, is studying English at the University of Hawaii so that she will be able to preach in English.

In March 1991, she brought greetings to the Board of World Mission Annual Meeting and presented a banner to the Board.

Some excerpts from her address are reprinted here.

"The Korean Christian Church in Japan (KCCJ) started out in 1909 as a church for Koreans who came to Japan as labourers. In 1927, the missionary L. L. Young came to Japan from your church and contributed tremendously to our church. The KCCJ celebrated 80 years of missionary work in 1988. Today I am the National Secretary of the Women's Association of the KCCJ'...[which] was founded in 1948 and recently celebrated its 40th anniversary.

"In celebration of the 40th anniversary, the National Women's Organization of the Korean Christian Church, created this symbol to mark the ending of 40 years, and the beginning of our new hope for growth in the future. There are three meanings embedded in this symbol. The cross represents the Christian belief; the woman in the dress, or Chogori, symbolizes the people of Korea. The pot on her head represents the workers who are followers of God.

- *The Rev. Jung-Soon Suh*

"The missionary J. H. McIntosh, who was sent from your church, used the monies from the sale of his own home as a basis to build [Kaitaku] church in cooperation with the KCCJ. This church was built as a culmination of Jack McIntosh's mission for almost 30 years with the Koreans living in Japan.

"As you all know, Jack McIntosh refused to be fingerprinted. This policy of finger-printing is symbolic of the Japanese government's discrimination against Koreans residing in Japan. His refusal resulted in a court case and he is, as a result, treated as an outlaw. He now cannot come back even to his home country, Canada. I would like you to understand this to be a missionary strategy to experience the pain of the oppressed (Koreans). And I ask that you pray that this case will be guided by God's will to a victory.

"In the KCCJ, women were ordained as elders for the first time in 1980. Since then we have had four

開け！新しき門を 열어라 새문을
在日大韓基督教婦人会全国連合会 創立40周年記念

- Symbol for the 40th Anniversary, National Women's Organization, Korean Christian Church.

female elders. This was the result of effort by the female membership since 1958 when there was the first proposal and adoption of a plan by synods to establish female elders.

"The advent of female ministers and elders is not due solely to the efforts of women but also because of the help and cooperation of men. This is truly a result of a good partnership between both sexes.

"At the conference on amendments to the charter, a pastor said something that I found very impressive. He said, 'The Gospel or even the Bible wears the vestments of the time.' In other words, when trying to understand the words of the Bible, you must consider the limitations and constraints that are brought by the situation, background and the era in which that version was written. Even the biblical passage(s) that seemed to state that women should not be ordained were constrained by the feudalistic and patriarchal thinking of the time, so this means that even the Gospel had worn the vestments of discrimination against women.

Even the biblical passage(s) that seemed to state that women should not be ordained were constrained by the feudalistic and patriarchal thinking of the time, so this means that even the Gospel had worn the vestments of discrimination against women.

"Today, we are trying to wear the vestments of a new era that extols the equality of race, class and sex. What we are wearing are the vestments of the Holy Spirit. And by doing so, we will be reborn as God teaches us God's true Gospel.

"Once again, my heartfelt congratulations to all of you of the Presbyterian Church in Canada on your 25th anniversary of wearing this new vestment of the Holy Spirit [ordination of women to eldership and ministry]. And I thank you for your partnership with the Korean Christian Church in Japan which has spanned almost eight decades."

Mission with Koreans in Japan:

Rev. Dr. Jack and Dr. Beth McIntosh

(Above) Kosari Bake Shop, staffed co-operatively by the physically challenged and caring community residents, Japanese and Korean, of Osaka's Ikuno ward.

(Below) A neighbourhood group of Beth's English students share experiences with two visiting Belgian teachers.

(Above left) Shopowner in North Korean Market, once hostile and suspicious of all picture-taking, but now our friend.

(Above right) Soyu and wife Ok Soon Park welcome the birth of their second baby, coping admirably despite Ok Soon's severe paralysis and parental opposition to their marriage.

(Below) Korean and Japanese make music together, of a Korean variety, at Tatsumi's House of Reconciliation.

COUNCIL 1991

"Living Values in Changing Times"

Joan Sampson and Clifford Elliot at the Opening Service.

Opening Service

"The Future - Threat or Promise" was the title of the sermon for the opening service held in the Knox College Chapel. Clifford Elliot, a United Church minister, and author of the 1991-92 Mission Study Book "Integrity of Heart" (Friendship Press) said that this is the first generation since the beginning of time when children will not have a better world. What the Church has to offer in these changing times is a vision of the Kingdom as described in Isaiah, Amos, Jeremiah, and finally by Jesus.

This vision, which *is* the Kingdom, must become real in us. But, it is a costly vision, a dream on which we bet our lives. How costly visions can be was illustrated by Rev. Elliot's example of cleaning up the environment: it will cost $70 billion to implement environmental bills already passed.

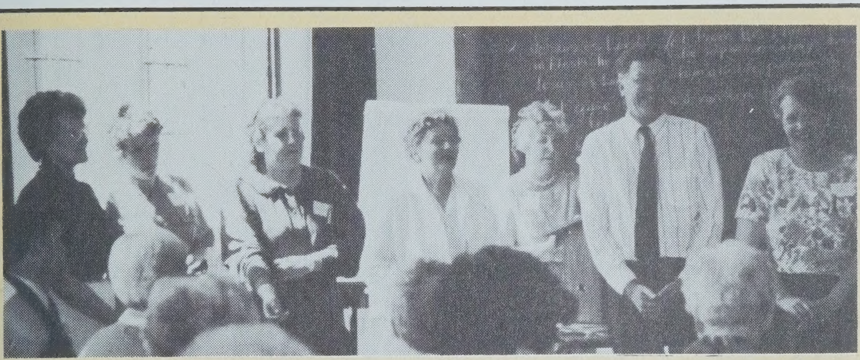
As Christians, we are willing to pave the way with repentance for what we, as a church have done to the land, to native peoples, to women. The Church has told women they are second class citizens and women have believed it. Stereotypes are difficult to shake off.

Repentance, however, can lead to joy. It makes us realize that when we announce the kingdom, we are announcing something that is already here!

As missionaries it is just as important to see the Christ that is already with people we minister to, as it is to bring Christ to them; for us to see the Kingdom of God in the faces of people who work for justice and reconciliation. Fortunately, we are not sent out to bring in this kingdom ourselves, but with the help of God. The Holy Spirit comes and takes our diseased world and dances with us until we are restored to the image in which we were made, and we can catch again the vision of the Kingdom. As we catch the vision, we are part of the kingdom and the Kingdom has come on earth as it is in heaven.

The service was led by the President of the Society, Joan Sampson. Dr. John Derksen accompanied on the chapel organ and special music was provided by the Toronto Korean Presbyterian Church English Choir.

A reception followed in the rotunda.



Esther Powell pays tribute to special qualities of Area Consultants. Left to right: Evelyn Murdoch, Anja Oostenbrink, Donna Wilkinson, Ivy Howard, Esther, Blake Carter and Lynda Reid. Missing is Beth Anne Yando.

Worship and Bible Study

Worship and Bible Study were both based on the theme, "Living Values in Changing Times". The worship was led by delegates from Alberta Synodical. On the first morning, Marjorie Scott gave a meditation entitled "How do we value ourselves?" The second morning, the worship was led by Anna Cunningham and Idabelle MacDonald. Catherine Huber, on the third morning gave a meditation entitled "Steadfast Love" based on chapter 5 of the Study book "Integrity of Heart".

Council then broke into seven groups for Bible Study led by the Area Educational Consultants. Using Scripture passages, the groups struggled with how Christian values remain firm in spite of shifting mores in today's society.

The **closing service** of Word and Holy Communion was held in Knox College Chapel, conducted by the Rev. Margaret MacNaughton. Margaret's meditation centred around the questions, "What does it mean to have the mind of Christ in today's world?", and "How do we lay claims to 'Living Values in Changing Times' with the mind of Christ?" The responses were to be faithful, to dare to risk, and to seek wholeness.

Margaret quoted from *Social Ministry* by Dieter Hessel, 1982: "Faithful life begins and ends in 'Alleluia' to the Creator, Liberator, and Advocate. No forms of injustice are tolerable - and no aspects of nature or human existence are unimportant to the people who praise this God. Their ministry is as politically active as it is personally caring, as socially alert as it is spiritually deep, as devout in prayer as it is vigorous in doing justice."

Following the installation of the newly elected officers, everyone shared in Holy Communion.

Music

Ivy Howard, Area Consultant from B.C. played the piano for worship and sing-songs, and Esther Powell led the singing. Both were thanked for their enthusiastic leadership, especially Esther, who is retiring from Council Executive.

Mission Study 1991-92

Council members were introduced to various aspects of the Japan Mission Study theme by executive staff Barbara Woodruff, Lois Powrie and

Visitors Hubert and Nan Budding with Clara Henderson.

Sang-Sill Kim and Arlene Duff at Mission Study presentation.

Cass Whitefield and Mabel Kapengule serve communion.

Gerry Boon and Margaret MacNaughton (right) following Closing Worship.

Lois Powrie and Ivy Howard lead in music.

Retiring members Esther Powell (left) and Lois Klempa.

June Stevenson, each dressed in Japanese or Korean costumes.

Lois presented materials available for children and youth. She was assisted by Ewart student Sang-Sill Kim, also dressed in Korean costume. Council members tried their hand at origami (paper folding). The 1991-92 Sharing Project will be to assist with a nursery school in Japan.

Barbara explained the goals of the adult study. Haiku poetry was composed by participants and a drama presented.

June Stevenson explained how to use the VCR and introduced the Japan video, "Greater than our Numbers". Each member made cherry blossoms using twigs and popcorn.

Lois Powrie led the closing worship which included a hymn with a Japanese tune and a moving reading from the study guide by Sang-Sill Kim. Synodical presidents shared in a reading.

Business

Estimates: A total Estimate of $1,398,004 was approved for 1992 which includes: Mission Education $354,606; Area Educational Consultants and Freelance $372,244; Administration $255,626; and Grants $415,528.

Glad Tidings: The subscription price of the Glad Tidings for 1992 will be $7.00 *plus* 49¢ GST.

Appreciation

Roses were presented in appreciation to retiring members Lois Klempa and Esther Powell.

Listening to the Past

The Past has words for us but not in speech
It's language is a silent pantomime
made plain by memory's reach
recalling values from an ancient time.

We gain an understanding from the Past,
leagued with the Present, it is history,
and by this knowledge we will know at last
the Future comes as God's necessity.

C. Sheldon Hastings

Special Guests

A special welcome was given to: **Mabel Kapengule** from Malawi who with her husband Tom has been serving in a congregation in Cambridge; **Enid Pottinger**, Convener of the Board of Congregational Life; the Rev. **Donald MacKay** on furlough from Nigeria; the Rev. **Peter Ruddell**, General Secretary of the Board of World Mission; **Dick and Jane Paul** on furlough from Zaire; **Hubert and Nan Budding** on furlough from Nepal; **Clara Henderson** on furlough from Malawi; **Glen Davis**, Secretary for International Ministries, BWM; **Joyce Hodgson**, Acting Secretary for Education for Mission, BWM; Board of Congregational Life staff - Dr. **Ted Siverns**, Dr. **Ian Clark** and Dr. **Ray Hodgson**; **Mary Ellen Ruddell**, who received a small grant from the Society to attend the World Council of Church's meeting in Canberra, Australia as a steward; and **Marjorie Ross**, Director of Presbyterian World Service.

The Vision Committee

A committee was struck to deal with the matter of a change of name for the Society in preparation for a vote at the Annual Meeting of Council in 1992.

It was moved that 1992 be a year of Stewardship for the WMS. (see article "Forward in Faith on this page.)

NOTICE:
Those who would like a copy of the Quiz "Living Values/Changing Times in Mission" that was handed out by the Board of World Mission at the WMS Council, can order one from Education for Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Forward In Faith

The General Assembly has reaffirmed the WMS (WD) as an autonomous organization within the Presbyterian Church in Canada, raising and spending its own funds. Now we are ready for new beginnings.

When the delegates to the annual WMS Council Meeting looked at the proposed expenditures for next year, and what they would mean in terms of Synodical objectives, they decided that rather than trim our work to fit the projected income, we should commit ourselves to raising the money needed for our total work. To this end they decided that 1992 would be a year of Stewardship, to consider our management of the resources God has given us.

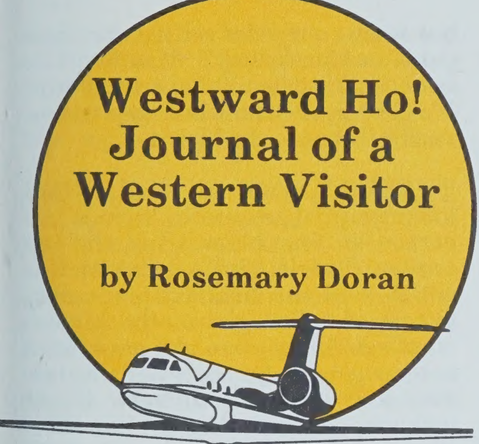
We urge that all Presbyterial and Synodical Meetings early next year concentrate on Stewardship in all of its applications. Resource materials and suggestions will be provided in early November, to help with planning the meetings. We hope that the members of the Society will provide the enthusiasm to develop the theme "Forward in Faith".

A column on that same theme will appear each month in the Glad Tidings, offering information and suggestions.

We have a purpose and goals. Let's do something about them - our mission is worthwhile - join us in rearranging priorities and making a commitment to the complete work of the Women's Missionary Society.

Westward Ho! Journal of a Western Visitor

by Rosemary Doran



THURSDAY: Arrive at Calgary Airport in cold sunshine after grey rain in Toronto. Wonder how I'll recognize whomever comes to meet me? No problem, a smiling face, a hand-printed sign spelling out "Rosemary Doran", and we're off. It's a pleasant drive on wide, flat roads, edged with brown fields - not yet recovered from the winter - black soil and, in the distance, patches of left-over snow. We pass oil rigs and grain elevators, with vast spaces between, the hallmark of the Prairies, and then it's Sylvan Lake. We find an intriguing welcome at the motel. The sign outside reads "Hard Liquour, Cold Beer and Live Music". I think the WMS may need to change its image, but I don't think this is quite what we had in mind! Recognize some names and faces - enjoy the opening worship and special music.

FRIDAY: Down to breakfast - a logger's breakfast - we won't need lunch! The meetings get going again. I am struck today, as last night, by the zeal for the work of the Society and the Church. Here are dedicated women who get things done. We hear a lively and encouraging report on Youth Work. There is a moving tribute to the late Alberta McCallum, whom I remember with great affection. At lunch I meet up with a part of the Canada-wide "Irish connection". We are not lost for conversation!

SATURDAY: Crisp, clear day, we spend part of the morning in Bible Study and discussion, which provokes lots of interesting questions and responses. Then the meetings are over and we set off for Calgary, via Camp Kannawin, where I enjoy the marvellous setting. It's easy to see why people are so enthusiastic about camping in a place like this - even though I have to confess my idea of camping out is a weekend at the Hilton! Return trip brings again a great variety of scenery and a city that seems to spring out of nowhere, appearing without warning on the skyline. Oops! - car trouble - will I make it to the airport? O ye of little faith - nothing daunts the WMS - of course I do - and then it's....

SUNDAY: and I'm in Vancouver - a free day. I walk outside and revel in the daffodils, the forsythia and the hyacinths and the marvellous expanse of water and mountains. Time for church - twice! - takes me back to my childhood. There is a regular morning service at the Richmond Church, not far from where I'm staying. I enjoy meeting Tony Plomp in person, after seeing his photo so often in the Presbyterian Record! Back again in the afternoon for the annual Presbytery Palm Sunday service, this year incorporating the celebration for the 25th anniversary of the ordination of women to the eldership in our Church. It's an unexpected bonus to the trip and I'm happy to be there. I meet a lot of old friends - does everybody move to B.C.?!

Later I phone home, just to make sure the family is really O.K. without me, only to find nobody knows where I am! The hotel has assured them I have cancelled my reservation and am not staying there! I assure them I am! I spend the evening with a cousin whom I haven't seen since long before I left Ireland. We do a lot of catching up.

MONDAY: Off to White Rock for the meetings. This is a beautiful setting, sometimes it's hard to concentrate on the business at hand for the sun and the water are very enticing. We work our way through reports, etc. I learn a lot from Ivy Howard's account of the World Council of Churches meetings in Canberra. It's good to catch that glimpse of the wider Church. The evening is relaxing, except for when I do my bit, with music and drama to delight us - lots of talented people here, but people who, as elsewhere across the country, are concerned for their Church and their Society, people who recognize the issues, know the problems and, above all, people who want answers.

TUESDAY: We celebrate a different kind of Communion Service today, based on "the fruit of the field", in the form of crisp-bread, and "the fruit of the vine", in the form of a bunch of grapes, from which we each pluck one as we share the Cup.

We enjoy the various displays on different themes, the special artwork and the "instant" photo board. I slip out to do some shopping - have to bring something back for the "children"! Then it's time to go back east, back home. I'm sorry it's over - so many good times in both Alberta and B.C. - so much laughter - so much warmth and welcome - so much food for thought - and sermon material! I make a note to put a trip out west on our travel list for some time in the future. Meanwhile - back to Windsor. I have to admit - it's good to be home - but only temporarily - because, look!, it's....

TUESDAY again. It must be Saskatchewan! I arrive in Prince Albert, after four plane trips, the last one on Prairie Fly, a local airline which uses the smallest planes I've ever seen. The girl at the airport wasn't kidding when she said "Last one on gets to be the Flight Attendant and serve the coffee!" Guess who was last on? Right, first time! We have a marvellous view as we fly quite low over the fields, still wearing their winter brown and white. I am reminded of the very first time I came to Canada and was amazed by the vastness of the open spaces.

WEDNESDAY: A quick morning visit to Camp Christopher where we drink in the pure, clear air, so different from city smog, and get in our aerobics by smartly climbing over/under the gate. Back to the meetings. There is a wonderful feeling of stepping back in time as we congregate in historic St. Paul's, with all its memorabilia of the Rev. James Nisbet and Lucy Baker. We hear reports and wrestle with issues, reviving ourselves regularly with food! It's interesting to hear the different perspectives on the work. Bob Wilson gives us his view of mission, Donna Wilkinson talks with enthusiasm about the young people.

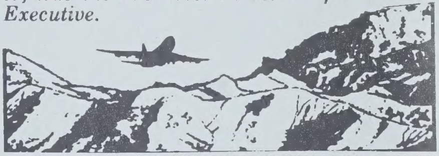
THURSDAY: We go to jail, a field trip to the Saskatchewan Penitentiary, a different kind of experience. It makes me appreciate my freedom to come and go as I please. We share in a worship service and hear the faith stories of three of the residents, so much pain, so much hope. Then it's back to the regular meetings as we finish up the business and I head off for Prairie Fly again, cherishing my "house blessing", woven from wheat stalks and sporting a prairie lily - a good souvenir of a good time.

FRIDAY: Arrive in Winnipeg to be met by my hostess, Jean Campbell of "A Lively Story" fame. I switch gears from one Synodical to another, each has a different theme, wouldn't do to get my scripts mixed up! It's good to see familiar faces from Council and find here the same concern for the work, the same eagerness for information, and answers which I don't always have! Am interested, and impressed, to find some of the men who belong to the Society attending the various sessions.

SATURDAY: Most vivid memory, all of us standing in a circle, playing "Pass the Balloon". When the music stops, your balloon gets burst and lo and behold, inside is a little piece of paper containing a nugget of information from the reports, a creative way of doing reports. Another memory - Jean Campbell in her capacity as President-Elect, being "crowned" with a pieplate-hat, decorated with torn pieces of balloon, and holding in her hand a pair of flat, sensible "WMS shoes"! Who says the WMS are dull and boring? They don't know the real us! The meetings draw to an end and we wander down to "The Forks" for a glimpse of the river and some shopping, topped off with a fun dinner with assorted Executive members and spouses - and offspring! And then it's....

SUNDAY and time to go home, reluctantly yet with some thankfulness because it's always nice to go home, but it has been a great trip - or trips. When I was first asked to go, way back last November (1990), I was really excited - it was a privilege that I valued - a challenge that I looked forward to and I have not been disappointed. For I have seen the wider Church at work, have looked into the heart of the Society - and been reassured. We are people who care and people who share, people who live what they believe and take their calling as Christians seriously. It has been good to feel a part of all this. It has been good to be among you. Thank you.

- The Rev. Rosemary Doran, minister at Riverside Presbyterian Church, Windsor, Ontario, was the 1991 western visitor for Council Executive.



Winds of Change

The winds of change are blowing,
Are we ready for its call?
Our Missionary Society --
Will it rise or will it fall?

There will always be a mission,
A service to mankind.
Wherever we are planted,
Our Lord bids us to shine.

Be it great or be it small,
Our missions carry on.
From morning light till dark of
night
O Lord! Thy will be done.

In us, by us, through us,
Thy work will never cease.
Until the day You call us home -
"Well done - My servant - peace."

Norma Lyon

Service of Thanksgiving for our World

by Lesley K. Appèl

Note to leaders: In advance of the service, ask several individuals to prepare a brief reflection for the "Reflections" section.

The Congregation is Gathered

Call to Worship:

God is our Creator and Provider.
God causes the grass to grow for cattle and plants for the people to use to bring forth food from the earth.
Let us worship the Lord, our Maker. (adapted from Psalm 104)

Hymn: #465 "God of grace and God of glory" (Book of Praise)

Prayer of Adoration and Confession:

God our Guide and Creator, we worship and adore your holy name, for we know that you are intensely interested in our lives. Forgive, O God, our wasteful and indifferent attitude to your creation. Help us to treat our earth with dignity and respect.
Thank you God that we may turn to you in prayer as we say "Our Father..." (use "debts")

To Hear the Word of God

Scripture:
Reader 1: Psalm 104:1-13 (a hymn of the creation of our world)
Reader 2: Exodus 17:1-7 (God provides water)
Reader 3: Mark 4:26-32 (we plant, we care for God's Kingdom on earth)

Possible choir anthem: "To Everything there is a Season" Ed Harris

Reflections:
Short thoughts or reflections by people on "Thanksgiving for God's Creation" would be appropriate at this point in the service.

A time for silent meditation.

And to Respond in Love

Hymn: #72 "All creatures of our God and King" (Book of Praise)

Offering

Doxology #603 (Book of Praise)

Offering Prayer: In a time of thanksgiving we offer back a token of our love, O God, for the gift of our earth.

Prayer of Thanksgiving and Hope:

Leader: In a time of thanksgiving we become aware of all we have, and all that your goodness, O God, has provided for.

People: We thank you God for the gift of Yourself.

Leader: In a time of thanksgiving we become aware of the harvest and the many seasons of the earth.

People: We thank you God, our Sustainer.

Leader: In a time of thanksgiving we become aware of our need to make amends to have a healthier world.

People: We thank you God, our Hope and Redeemer.

Leader: In a time of thanksgiving we become aware of our involvement through programmes and education.

People: We thank you God, for your love and forgiveness.

Leader: Let us resolve to thank God through word and deed for this great gift of life.

People: We thank you God, Our Creator and Redeemer. Amen.

Hymn: #563 "We plough the fields and scatter" (Book of Praise)

Commissioning and Benediction:

"As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."
"The grace of the Lord Jesus Christ, the love of God, and the communion of the holy Spirit be with all of you. Amen." (Col. 2:6,7; II Cor. 13:13 NRSV)

The worship is concluded, now our service begins.

"I" - Witness

It was a little past mid-October of 1957 and my husband was unable to attend to our florist business. Both he and our two-year-old daughter, Dorothy, were sick with the flu. I had no choice, I had to operate the store. Driving to my mother-in-law's in the morning, I left five-year-old Sharlene there to be cared for until closing time. While not well enough to work, my husband managed to care for Dorothy.

Not an unusual situation, but I was expecting our third child on October 21. I became increasingly tired, working at the store and administering antibiotics during the night. Suppose the baby arrived on time, I worried. What a problem that would present under the circumstances. I can't remember where it came from, but I had a small plaque standing on the window sill by the kitchen sink printed with words from Daniel 6:16. It read "God will deliver thee", some of the words of King Darius to Daniel as Daniel was consigned to the lions' den.

Of course I had prayed often and desperately about the whole matter. Each time I read the message on the plaque I thought to myself, God will have to deliver me or I will never make it. I was so tired I felt I just didn't have the strength for labour. October 21 came and went. My husband's health improved and he was able to go to the store on the 26th. I was admitted to hospital on the 27th and our third daughter arrived at noon on the 28th. It seemed God gave me a few hours of much needed rest before Ann's birth.

By his great power and in his tender love, God moved to help us when I called to him. He knew our position. God knows the needs of all his children and stands ready and able to answer if we but call.

Our great things are small to God's power and our small things are great to his love.

(E. Jean Abrams, Cobourg, Ontario.)

MORE ON THE ENVIRONMENT...

CANADIAN CHURCHES URGE U.S. COUNTERPARTS TO GET INVOLVED

Canadian church leaders have sent a letter to their U.S. counterparts, urging them to get involved in the struggles against global warming.

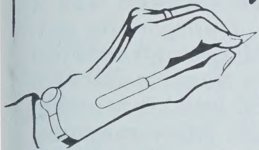
"The majority of greenhouse gas emissions leading to global warming comes from northern industrialized countries. Yet it will be the poorer developing nations of the south which will experience the most devastating impacts of climate change.

"We believe that faith communities are called to respond both in helping to protect the integrity of creation and in responding to the justice demands of north/south relations.

"Canada and the United States bear a particular responsibility. Our country has the highest rate in the world of per capita emissions of greenhouse gases into the atmosphere. Your country is by far the largest single source of greenhouse gas emissions."

The Canadian Church leaders ask the U.S. church leaders to press their government to endorse a World Climate Convention which will be proposed for adoption at the United Nations Conference on Environment and Development in Brazil in June 1992. Governments of the United States and the Soviet Union are "exhibiting considerable resistance to negotiating an effective convention," the church leaders say.

Dear Friends



C.E.Henderson
CCAP Blantyre Synod
Box 413
Blantyre, Malawi
February 1991

Greetings from Blantyre.

I have been thinking lately about gifts, our attitude towards giving them, and our response to the recipient's use of them.

If we examined ourselves closely, we might be surprised to discover that it is not very often that we offer a gift freely, without condition, and it is rare for us to completely trust the recipient's response to the gift or subsequent use of it.

If we think of the gifts that we gave during Christmas, do we find that we are unhappy with how someone is using, misusing, or failing to use a gift that we gave?

These attitudes towards giving are also reflected in the way in which some gifts are given to our partner churches.

Naturally we care about the gift and about how it will be looked after, but when does our concern turn from a desire to use resources wisely and in a way that benefits the most people, to a desire to control and maintain power over the gift even after it is out of our hands.

In countries with a history of colonialism, this expressed need to maintain control and gain power over something that rightfully belongs to someone else, is called "neocolonialism". On an international scale it is called "tied aid". A rich, powerful nation gives a poor less powerful nation the gift of one million dollars to begin a project to grow wheat and produce its own bread. In the fine print that is not read by the general public, is a prerequisite stating that the wheat seed that is to be planted during the project must be purchased from the donor nation throughout the project's duration. An arrangement like this perpetuates the very dynamic of dependency out of which a need for this type of project has sprung and in turn perpetuates the imbalance between rich and poor nations which ensures that the donor nation remains rich and powerful and the receiving nation remains poor and less powerful.

The gift giving which takes place within our families and our communities, between partner churches, and between nations, reflects a variety of attitudes. The issue is complex and on an international scale can be mindboggling. Yet we can be assured that what takes place on national and international levels is a reflection of what takes place within our own families and communities, and that if attitudes are ever going to change, we must begin with ourselves and within our immediate communities.

[As I struggle with this issue] I need to remind myself that God was willing to risk, and freely gave us the gift of Jesus Christ, and that at times we have ignored the gift, or we have misused it, and we have even crucified it. And yet, God continues to persist in loving us, and reaching out to us, and caring for us, despite how we have used or misused the many gifts we have been given. It is humbling to realize that God actually trusts us with the care of these gifts and continues giving, in spite of our human failings.

I pray that we will be willing to risk as God risks and that we will be reminded of the trust God places in us and in our fellow human beings. I pray too that we will strive to emulate that trust in all of our relationships, remembering also to trust God for the working out for good of all our endeavours....

May God bless each of you in all of your gift giving experience throughout 1991.

Clara

Eleanor L. Knott
#1903-1405 Prince
of Wales Drive
Ottawa K2C 3J9

Let me share a few highlights from Urbana '90. I met the Chinese Christian couple who visited me last summer, and some Indian young men studying theology in the U.S., planning to return to India. It was a thrill to have a couple from U. of Ottawa say, "We believe God has called us to International Student Ministry at U of O." Praise God for this.

In January I hosted the executive students from Carleton and U of O, giving them a chance to share ideas. National Staff Conference gave the opportunity to get to know other staff. The worship times with good singing were times of spiritual refreshment.

February highlights involved International Christmas Camp Reunion on a lovely winter day.

Early in March Community Volunteers doing Bible studies with Chinese and the Chinese participants met at my home for a potluck supper. March 21 was the IVCF Dessert Buffet and update on student work. March 22 was Carleton VCF off-campus dinner meeting featuring Easter. Easter weekend was a busy one for me - transporting students to a Crucifixion Drama on Good Friday, to a Sunrise Service Easter Sunday and breakfast at the church afterwards. After morning worship service 14 of us (8 internationals) enjoyed Easter dinner in my apartment.

During April I continued to have students in for meals.

This month we have begun our summer program for VCF/ISM students. A small group met in the Park by Dow's Lake to enjoy what was left of the tulips and throw frisbees. Last Saturday we had the first Bible studies, meeting in three groups for Investigative Bible study.

I praise God for his faithfulness over these months, for providing financial support through many individuals and churches. I also thank all of you who pray for this work.

Eleanor

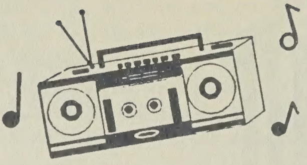
From Taiwan...

Marilyn and Ted Ellis write to say they will be leaving Taiwan the end of June and returning to Canada via Norway. In Canada they will be staying in the missionary residence on Brentcliffe Road, Toronto.

The Ellises will stay on with the Board of World Mission until at least the end of 1991. Their reasons for leaving Taiwan include changes in the curriculum and the phasing out of the "pre-theology" programme in which Ted has been involved.

The Ellises ask for our prayers for the College, the Presbyterian Church in Taiwan, and for themselves and their family in this time of transition.

CELEBRATING YOUTH



"Here I go Again!"

There was a song with that title a few years ago, a love song of sorts. Every now and then it pops into my head along with other songs I have learned and sung over the years. Music has been, and still is, a part of my life that brings back memories.

Some of your memories may come from situations that are similar to mine. Dark nights, bright campfires, starlit skies, and special songs may remind you of leaders and friends, of days gone by. Some of your memories may not be very old. They may be of days when you camped together this year and made new friends. You may even be looking forward to camping together again during the next few days or months. In the heat we are experiencing now a winter camp sounds pretty good. As you plan for the fall and winter keep that in mind.

These kinds of experiences where close relationships are established are important to our young people today. The opportunities to be together with those they love and respect are part of the hunger that our young people express in so many ways. They need time when they can share their faith and life concerns with someone whom they know will respect their need to ask questions, to share their doubts and who will listen and not give an answer before the questions are asked. Sometimes they need to sit in silence with someone whom they feel cares about their future.

I have just been looking at a book *"Suicide Prevention"**. It is part of a curriculum titled "A Crisis Intervention Curriculum for Teenagers and Young Adults." Today suicide is a serious problem, plaguing society even here in the so-called enlightened countries. This is a series of materials that ministers, Christian Educators and social workers should have in their library. There are twelve different titles in the series. Each one gives suggestions to people in counseling roles for ways to deal with such things as child and adolescent abuse, incest, alcohol to name only a few.

The author begins the introduction with what, at first glance appears to be a poem. It is actually a suicide note written by a teenager. There are four verses each of which begins with a question. "Hey people can't you see?"...."Can't you hear?"...."Can't you see my pain?" and the last verse is

"Hey people - it's me.
I'm a real person
Can't you see?
I had a time to laugh
I had a time to cry
I had the time to live
Now I think it's time to die."

In the way of biblical language, I beseech you now brothers and sisters to give them some of your time to learn that life is worth living, especially with Christ as their constant companion.

Lois Powrie

---

*"Suicide Prevention" Human Services series by Judie Smith. Learning Publications, Inc. Florida. $26.55.

BOOKS

Available from: WMS BOOK ROOM
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Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

CREATIVE WRITING: For People Who Can't Not Write *by Kathryn Lindskoog. Published by Academie/Zondervan. Grand Rapids, Michigan. 1989. $19.95.*

Creative Writing is chock full of good advice to writers, all of which the author herself follows scrupulously.

She says writers often overwrite, overlooking the power of simplicity. Consider the impact of the phrase, "Jesus wept." Simplify! Simplify! she says. Many writers use too many clichès, too many flowery phrases and underestimate the time it takes to produce a good piece of writing.

Lindskoog says, "Some people are bound to write, just as a tree is bound to bear leaves. It is their way of growing." She quotes Somerset Maugham who said, "We do not write because we want to; we write because we must." For people, like myself, *who can't not write*, this book is an essential companion in their writing library.

Creative Writing deals with all kinds of writing from letters to editors, fillers and reviews to ghostwriting. The serious writer will find much to relate to; rejections as well as successes are discussed by famous writers.

One of the bestselling and richest novelists in America, Dr. Seuss had "To Think That I Saw it on Mulberry Street" rejected 30 times. Thank goodness, it was accepted before my own children came along! He is one of many well known writers quoted by Lindskoog. Others, at her request submitted a few paragraphs in answer to seven questions on their experiences with writing.

My favourite chapter is one devoted to C.S. Lewis and the bits of free advice he gave to other writers. Lindskoog has studied Lewis extensively and written books on him.

As well as giving a picture of the man, this chapter is a gold mine for writers. Lewis encouraged friends who wanted to write, to write something, *anything*.

Each chapter ends with a "Suggested Activities" section and "Notes". Designed for creative writing classes, this book could be used by a group of writers who might want to meet regularly and study it. It is also excellent for personal use, but is a book to be studied and savoured, not read quickly.

A chapter on writer-types sent me searching for my Myers-Briggs scores. Whether or not you are familiar with this tool for sorting people into personality groups, with this chapter you can easily discover what type you are. Most writers are members of the N-F (Intuitive-Feeling) tribe, or tribe of "growers". Among these are the pastors and poets of the world.

Lindskoog taught at Fuller Theological Seminary. She writes not as a Christian for Christian writers but uses examples from a Christian perspective. It is an area with which she is obviously comfortable. Christian writers like Walter Wangerin, Jr. are included in her chapter on authors, and speak of the essentials of Christian communication - advice from which many church editors and writers would benefit.

Lindskoog's writing has encouraged me to return to some of my unfinished manuscripts - "diamonds in the dust" Flannery O'Connor calls them - in spite of "beads of blood on the brow", because I *must*.

I hope that some day I will produce a book that passes Lindskoog's own test, as well as her book does: "A good writer is a graceful guest in a reader's brain."

L. June Stevenson

WRITING ON BOTH SIDES OF THE BRAIN: Breakthrough Techniques for People Who Write *by Henriette Anne Klauser. Published by HarperCollins Publishers, San Francisco. 1987. $14.95.*

If you're a business person, a student or a freelance writer who needs to write but can't seem to produce easily, this book is for you. Do you put off assignments or give up in frustration on a writing task? Using techniques developed through creative writing workshops, Henriette Klauser differentiates between writing and editing in a way that will free you up to write better.

The secret is to *begin by writing*. Write down anything and everything that seems relevant to the topic. Let your thoughts flow freely and persist with this exercise for at least ten minutes. Klauser calls this rapidwriting - a process that activates the creative side of you, your right brain, and breaks into your writer's block. It's like brainstorming by yourself on paper. The job of the logical, critical left side of your brain, that of editing, is left until later.

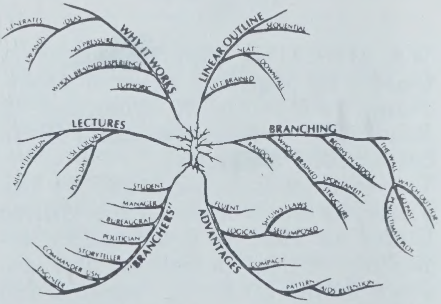
We become inhibited about writing in elementary school because we are attempting to master all the elements of good writing, punctuation, grammar, composition, as well as penmanship, all at once. We are taught, as Lewis Carroll says in Alice in Wonderland, "to begin at the beginning, go on until you come to the end, and then stop."

She reminds us that it took Edison over one thousand tries before he perfected the filament in a light bulb. His words, "I never thought of it as a failure...only a thousand ways *not* to make an electric light bulb," along with the author's helpful mottoes, encourage writers to keep on writing, and take the fear out of writing.

Klauser discusses the value of silent time, of taking in information and assimilating it, like a cow chews its cud. She suggests ways to help you retain those gems that come when you're in the shower, jogging or cooking, even to having a pen for any occasion and always carrying a pen and paper. My best ideas always came when out walking the dog.

Another trick to fool the left side of the brain is to write as soon as you get up, before you have that first cup of coffee, and while the left brain is still asleep.

Instead of outlines, a form of organizing I always resisted when


GENERATES
IDEAS
EXPANDS
NO PRESSURE
WHY IT WORKS
WHOLE BRAINED EXPERIENCE
EUPHORIC
LINEAR OUTLINE
SEQUENTIAL
NEAT
DOWNFALL
LEFT BRAINED
LECTURES
AIDS ATTENTION
USE COLORS
PLAN DAY
BRANCHING
RANDOM
WHOLE BRAINED
BEGINS IN MIDDLE
THE WALL
SPONTANEITY
STRUCTURE
WATCH OUT FOR
GO PAST
PENULTIMATE PLOT
STUDENT
MANAGER
BUREAUCRAT
POLITICIAN
STORYTELLER
COMMANDER USN
ENGINEER
"BRANCHERS"
ADVANTAGES
FLUENT
SHOWS FLAWS
LOGICAL
SELF IMPOSED
COMPACT
PATTERN
AIDS RETENTION

"Branching" is a whole brained process.

studying journalism, Klauser recommends "branching". Branching is a whole-brained process which starts in the centre and radiates outward. I discovered I have always used this process in organizing my time, whether it be in writing or daily planning. (see illustration)

Klauser pulls no punches when she frankly discusses procrastination, a form of resistance to writing. The secret is not to fight it, rather to let go, to move with it and find out what it is telling you.

Good writing is never easy. It does not always come in brilliant phrases that only have to be set to paper. The 5R's of whole-brained writing must be practised as often as necessary in a single piece: Ruminate; Rapidwrite; Retreat; Revise; Repeat. Each step is very important. Also included are 210 of the most commonly misspelled words in American English.

If you're interested in understanding how the brain works and how to get it to work for you, especially in writing, this book is for you. Indeed, *breakthrough techniques*!

L. June Stevenson

****Mission Study Theme 1991-92: Living Values in Changing Times ****

WE DECIDE TOGETHER: A Guide to Making Ethical Decisions *by Cynthia M. Campbell & Lewis R. Donelson.* **Horizons Bible Study 1991-92. $2.95**

The topic chosen for study by the Presbyterian Women in the United States for 1991-92 is a timely one - making ethical decisions. The authors define ethics as "careful and orderly reflection on moral choices, obligations or dilemmas." It is something we all do. We look to the Bible, especially to the teachings of Jesus, for help in making these decisions. Always we must remember that "the Bible must be taken as a witness on its own terms and in its own time."

The subject of ethical decisions is such a big one that it is impossible to include all the issues that we meet in our daily lives. The book considers nine issues. The first lesson serves as an introduction and a consideration of how we arrive at our values. The ethical question here is the place of women in the church. Then the study continues to consider family relations; living in the world or staying apart (being light and salt); piety, ethics and justice go together; is my freedom subject to the consciences of others; how can we learn from the pattern of Jesus' life; what is right and what is wrong about sexual relationships both within and without marriage and the issue of obedience and/or resistance to governmental authority, especially in this nuclear age.

Each study session includes the telling of an ethical dilemma, a section of appropriate Bible Study with explanation of the passages concerned, application to the topic under discussion and suggestions for discussion. Additional suggestions for leaders may be found at the back of the book. The authors warn that there is bound to be disagreement among members of any group using this study. We all come from different backgrounds and have differing opinions. This is a good thing as long as we respect the opinions of others, learn from each other and strengthen the ties which we have as members of God's family.

This study could be used in many ways. It is an excellent study for women's groups, couples groups, young adults and senior high school groups. It is also thought provoking for individual reading.

Mary Peckover

In the World

TOUCHDOWN CHAPEL OPENED

Last fall the dream of Kay Blake became reality. Kay, retired nurse from Cecilia Jeffery Residential School, Kenora, Ontario has erected a memorial chapel at the rear of her property in memory of her late husband. The tiny chapel, off Airport Road, close to the airport, was dedicated October 14, 1990.

The general public attended the official opening at which the Rev. Kim and the Rev. Wyber of the Presbyterian Church performed the opening blessing. Members of the Canadian Legion formed a colour party on the highway, escorting the entourage through the woods to the little church. As the party approached the chapel, a member of the Kenora Scottish Pipe and Drum Band played Amazing Grace.

The building was constructed mostly by Nick Zroback and his grandson Michael Derouard. He installed a bell in the church belfry.

- Kay Blake in front of "Touchdown".

Inside, the walls are painted with Biblical scenes commencing with the Burning Bush. There are pews to seat about 12 people, a Baptismal font, and other sanctuary accoutrements.

Kay says her vision was spurred on by attending the anniversary celebrations of the Women's Missionary Society in London, Ontario, May 1989. She wondered how she could respond to their theme, "Go, tell." Her little wayside church which preaches the gospel from its walls, was her response.

PRESBYTERIANS ELECTED TO WICC

Two Presbyterians were elected to the Executive of the Women's Inter-Church Council of Canada at its Annual Meeting, May 24-26 in Toronto.

Tam Corbett of Quebec City was elected Chair of the Nominating Committee, and Barbara Hillis of Toronto was elected Treasurer.

Beryl Reid, an Anglican from Gander, Newfoundland, continues her two-year term as President. Jacqueline Frioud, a Presbyterian pastor from Verdun, Quebec, was one of seven new members who were elected to Council.

WOMEN'S ORDINATION REAFFIRMED

The Church of Scotland general assembly which met in Edinburgh (18-24 May) voted by a substantial majority that it was a contravention of the laws of the Church to deny in practice the eligibility of women to become elders.

Although 25 years have passed since the Church of Scotland decided to admit women to the leadership, and 23 years since it decided to admit women to the ministry, the issue surfaced because of the emergence of a reportedly conservative evangelical minority within its ranks.

A proposal not to debate the issue 'in the interest of the peace of the Church to take no further action on this matter' was defeated.

Finlay Macdonald, convener of the Board of Practice and Procedure of the Church of Scotland said, 'I do not share the optimism that if this matter is left the situation will just resolve itself quietly over the next few years'.

The assembly approved a draft legislation to allow children to be admitted to communion and to relax regulations on the baptism of infants. Both proposals now have to be endorsed by a majority of the church's 48 presbyteries before being presented to next year's assembly for approval. [EPS]

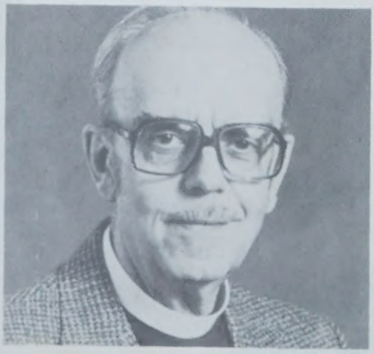
BWM NEWS

Superintendents Retire

At its Annual Meeting in March the Board of World Mission honoured retiring Superintendents of Mission, George Johnston and Bill Isaac.

W.J.O. Isaac has been Superintendent in the Synod of the Atlantic Provinces since 1976. Prior to that he ministered to congregations in Tatamagouche, Nova Scotia; Maisonneuve, Montreal, Quebec and Gloucester, Ottawa, and served as Chaplain in the Canadian Armed Forces for 16 years.

Bill was a sensitive and supportive Mission Superintendent. He brought to the role a strong respect for the traditions and teachings of the Presbyterian Church in Canada and was an ardent advocate for mission.


- W. O. Isaac

- George Johnston

George Johnston served in the Royal Canadian Army Medical Corps and the Canadian School of Infantry during World War II Born and raised in Saskatoon, Saskatchewan, George served for most of his ministry in Western Canada - in Carragana, Saskatchewan; St. Andrew's, Flin Flon, Manitoba; Knox, Cranbrook, B.C.; St. Paul's, Prince Albert, Saskatchewan and St. Paul's, Ingersoll, Ontario.

During his years as Superintendent, George rendered leadership in new church development in Calgary and Edmonton. He was especially interested in the Northwest Territories, writing a history of the work there, and other articles.

In the Society

SYNODICAL

A special meeting of the Synodical of **Manitoba & Northwestern Ontario** was held in Carberry Church, Carberry, Manitoba on May 14 to discuss the future of the WMS.

Jean Campbell, Winnipeg Presbyterial, opened the meeting with a poem, "Be Still". Following the scripture read by Ina Borger, Winnipeg, Jean spoke on how necessary it is to have a quiet time. Doris Budding, also of Winnipeg, led in prayer.

Blake Carter, AEC, showed slides on the history of the WMS.

An intense discussion centred on the need for better communication within the Synodical, and an officer training programme was suggested.

PRESBYTERIAL

The Spring Rally of **Sarnia** Presbyterial was held at St. Andrew's, Sarnia, Ontario on April 29 with the theme "A Celebration of the 25th Anniversary of the Ordination of Women". Host minister, the Rev. Ronald Archer, welcomed everyone and asked grace before the potluck supper and anniversary cake.

The programme was chaired by President Betty Hetherington with an opening hymn-sing led by Marilyn Shaw. Further music was supplied by "The Treble Tones". A panel, moderated by Dorothy Neal consisted of ministers Iona McLean and Christine O'Reilly, and elders Mae Gillatly and Jean Deyo.

The Bear Creek-Brigden WMS presented a worship service prior to the closing Communion service conducted by the Revs. Archer and O'Reilly.

Peace and justice in a troubled world was the theme for the Spring Rally of **Maitland** Presbyterial held in Chalmers Church, Whitechurch, Ontario on May 6. President Isabel Arbuckle opened the meeting reading "The Song that Moved the World from a Distance". Worship was conducted by Kincardine women.

Jessie Johnston, Lucknow, was presented with an Honorary Membership Certificate by Rhoda MacKenzie.

An In Memoriam service was conducted by June Wylds of Ashfield. Special instrumental music on the organ was supplied by Jean Ross, and the Rev. J. Neilson sang two solos.

Evelyn Murdoch showed slides depicting her work as Area Educational Consultant.

Betty Bushell closed the meeting with prayer.

On June 15th, the **Edmonton-Peace River** Presbyterial held their semi-annual meeting in Chauvin, Alberta. Opening worship was led by President Millie Freeman, with a solo by Corrie Stiel.

Marjorie Scott reported on Council '91. Following lunch and a sing-song, we broke into groups to study the theme "Christ in our midst". The Rev. Patricia VanGelder conducted the closing communion service and a short meditation on Christian symbols.

"Building for Tomorrow" was the theme of the Spring Rally of **Peterborough** Presbyterial held in Knox Church, Havelock, Ontario, May 15.

Helen McLeish, Treasurer of Council Executive was guest speaker. She told how the WMS had been built on a firm foundation since 1884. Those of us in the WMS now must continue to build and to add more finishing touches.

Margaret Ferguson, Baltimore, gave an inspiring opening worship service based on Christ's teaching of building on solid rock.

The two delegates to Synodical, Jean Coull, Cobourg and Holly Hall, Centerville gave an interesting report using a bulletin board, bells and a tape recorder.

Sing-songs were led by Jackie Kelly and Faye MacMillan. Faye also played her autoharp and sang two solos.

The 77th Annual Meeting of **Glengarry** Presbyterial was held in Knox Church, Vankleek Hill on May 30, theme "Come Holy Spirit: Renew the Whole Creation". Annie MacRae, president, constituted the meeting with prayer and comments.

A warm welcome was extended to visitors by Muriel Belanger. Worship on the theme was conducted by the Moose Creek Auxiliary.

Guest speaker Bob Graham is a retired consulting agricultural engineer who raises broiler chickens and turkeys. A Rotarian, he showed slides on their agricultural projects in Central America.

The women were welcomed by the Rev. Robert Martin.

Dorothy Forrester sang two solos related to the theme. The Memorial Service by Maxville Auxiliary members Jean Ivens and Mrs. MacLeod included laying a beautiful red rose on the Bible.

Eileen Fourney expressed appreciation to the host church.

Members of **Brockville** Presbyterial met on a warm sunny day for their May Rally held at St. Andrew's Church, Prescott, Ontario. Theme: "Bring Back the Springtime". President Lottie Sutherland of Westport opened the meeting with a welcome and read Isaiah Chapter 5.

Vera Dickey, Caintown group, led the Morning Worship Service with responsive scripture from the Song of Solomon, chapter 2. Marie Purvis assisted and Roma Wing was pianist for the day.

Fleur Eenkhoorn of Ventnor led in the Bible study, "Rules for Holy Living" based on Colossians 3:1-15.

The afternoon began with everyone participating in "Friendship and Mix". Janet McIntyre sang the theme-hymn "Bring Back the Springtime", and "He is there".

Guest speaker for the rally was the Rev. N. Vandermey.

The **London** Presbyterial held a May retreat at Pearce Williams Christian Centre. The theme "Walk in Peace - Eyes" was introduced by the Rev. Lori Jensen.

A panel presentation and discussion on "what do we do with what we see" included "in missions" - the Rev. Laurie McKay-Deacon; "in the congregation" - Marjorie Walker; "in the Bible" - the Rev. Barbara Young; "in the home" - Mary Merchant (a blind mother); and "in today's young people" - the Rev. Sabrina Caldwell.

Debbie Vanderstelt provided special music. Social recreation and sing-songs added relaxation to the programme.

Women from **Waterloo-Wellington** Presbyterial participated in a day of workshops at Duff's Church, Puslinch, Ontario on May 1. Lynda Reid, AEC, introduced the theme "Empowering Gifts" through a Bible study which examined talents from a Christian rather than a worldly perspective, and noted God's ability to empower and work through each person using and expanding our particular gifts.

Wilma Welsh, Administrative Assistant, Board of Congregational Life, conducted an informative session on "Stewardship - The Best

Use of Time, Talent and Treasure". The Rev. Wayne Allen, minister at Rockwood and Eden Mills, challenged participants to look at themselves and their church organizations in his lecture on group dynamics. Study Resources arranged by Lynda Reid, demonstrated different approaches to study material.

The event was assisted financially through the Louise Reith Leadership Development Fund.

St. John's Church, Broadview Avenue, Toronto hosted the East Toronto Presbyterial Spring Rally, April 29; theme "Watchfulness" - Luke 12:48b.

The Rev. Charlotte Stuart, minister of St. John's, welcomed the Presbyterial and led the worship, after which Mrs. Thos. Sloane sang a solo accompanied by Jack Russell, organist.

Noreen Marshall, President, welcomed all and led a minute "in loving memory of Chrissie Newstead" who died April 14.

Guest speaker Dr. Sue Kober shared her experiences and showed slides of Malawi where she served for two years as a medical doctor in a rural hospital.

ANNIVERSARY

On Wednesday May 29, the WMS of **Knox Church, Westport, Ontario** welcomed members of the Village's churches, as well as friends from the Brockville and Lanark-Renfrew Presbyterials, to a special service celebrating their 100th anniversary.

Lottie Sutherland, Auxiliary president, introduced guest speaker, Clara Henderson, on furlough from Malawi, Africa.

Nancy Caid sang two selections accompanied by her mother, Janet Neal.

Gertie Gordon, Vice-president, presented a life membership pin and certificate to Aileen Brash in recognition of her many years of service at Knox.

Greetings were brought from Synodical by Verna Pope and from Presbyterial by Mary Morehead.

Following the service, a luncheon was held in Knox Hall which had been decorated in blue and white.

On Sunday, April 7, **St. Andrew's, Maple, Ontario**, celebrated its 100th anniversary. Past members were invited to join the congregation for worship followed with a lunch and short programme.

Left to right: Dorothy, Evelyn and Jeanne Snider, St. Andrew's, Maple.

The women surprised their president Evelyn Snider with a Life Membership. Dorothy Snider presented Evelyn with her certificate. The gold pin Evelyn received, which was presented by Jeanne Snider, had been Evelyn's mother-in-law's, Anna Snider's. Anna had received the pin in 1930, while also a member of St. Andrew's.

A successful Family evening was held in **Knox Church, Westport, Ontario** May 16 under the direction of Margaret Reynolds and Ruth Kirkwood. Worship was presented by the "Teens". An excellent pantomine "Peter, a follower and a leader" was dramatized by the Explorers and a musical story "Baby Moses is Saved" by the COC.

Presentation of awards and certificates was followed by a lively sing-song under the direction of Marion De Grey and Ingrid Wemermar, a graduating Explorer sang a solo.

Special guest, Lottie Sutherland, brought greetings from Brockville Presbyterial.

Words of thanks and the benediction were given by the Rev. Leslie Ujj, minister at Knox.

LOCAL

On Sunday morning, April 28, the WMS of **Knox, Morrisburg, Ontario** held their Thankoffering service. Special guest was the Rev. Joe Reed, on study leave from Central America where he is area missionary to Latin America and the Caribbean.

Special music was provided by the choir and Bible readings and prayers by members of Knox WMS.

When Margaret Vanderzweerde, a member of **Stamford Church, Niagara Falls**, Ontario, graduated from Ewart College last year, she, along with her husband, Jake, fulfilled an assignment in India. One of the items for which they had concern was a school which could not be used because it had no roof.

Each spring, the Stamford church school assumes responsibility for an extra mission project and seeks support from the congregation. This year the roof project seemed very appropriate and on Sunday, April 7, after a luncheon provided by the WMS, a cheque for $1,012 was presented to Margaret towards the cost of providing a roof for the school. These funds are in addition to the support the congregation gives to the WMS through "penny bags" and the associate member programme.

Recently the WMS of **Knox Church, Gorrie, Ontario** presented Life Membership Certificates to Marguerite Steinacker and Anne Moir. Some of the money was raised by collecting Zehr's tapes!

The Moir family, who work and live at a distance, wanted to be present when their mother received her pin. So the Rev. Paul Chambers agreed to make the presentation part of the church service on May 19, when the families who purchased the pins, presented our members with life membership pins, a visible sign of the Certificates previously received.

Gordon Steinacker presented the pin to his wife and David Moir, the pin to his mother. The glossy "Women with a Purpose" was used as a bulletin insert.

On June 6, when Fairview WMS, **Fairview Church, Vancouver, B.C.** hosted a luncheon, Margaret Walker, Vice-president, introduced Janette E. McIntosh, daughter of the Rev. Dr. Jack and Dr. Beth McIntosh, missionaries in Japan. She told of growing up as a missionary child in Japan and of her father's efforts to seek justice in Japan re Koreans and missionary residence permits.

Fairview WMS presented In Memoriam Certificates: Gladys Hepburn to Yvonne Sanders in name of her husband Herbert John Sanders, faithful church member; Sara Gordon to Mary Elliott (member of St. Andrew's & St. Stephen's Church, North Vancouver) in name of her sister, Margaret Murray, who came to Fairview when Mt. Pleasant Church closed in 1984, serving in Synodical and Auxiliary offices; Irene Bleackley to Marjory Wakelin in name of her husband, Reginald Wilfrid Wakelin, member of Fairview for about 60 years, serving as elder and church treasurer.

Member of Knox, Burlington, Ontario, and past member of Ingersoll, **Edith Mary Yule**, was hosted at a 100th birthday party by son Bob and Merle Yule, Burlington on Thursday, June 20. Many happy returns, Edith!

OUR READERS Write

Lora Wylie's wonderful pictures and article on the crude oil spill was mindboggling. How far reaching the destruction of the environment is - and we take mother nature in all her beauty, for granted!

Margaret M. Alexander

Correction
Re Certificate of Recognition 1990
The first name on the list "Twyla Dawn, Weyburn, Sask." should have read Twyla Dawn *Kovach*.

IN REMEMBRANCE

Mrs. Janet Preece,
Guthrie, Alvinston, Ont.

Miss Isabel Rosling,
Grace, Calgary, Alta.

Mrs. Wm. (Marion) Curle,
St. Andrew's, Campbellford, Ont.

Mary Thomson,
St. Andrew's Hespeler, Cambridge, Ont.

Mrs. Don (Stella) MacMillan
Church of the Redeemer, Deseronto, Ont.

Mrs. Beatrice McAuley,
Elmvale, Ont.

Mrs. John (Evelyn) Levie,
Mrs. Ross (Myrtle) McCahill,
St. James, Forest, Ont.

Mrs. Lillian McCallum,
Glencoe, Ont.

Mrs. Emma Park,
Mrs. Hazel Pow,
St. Andrew's, Hanover, Ont.

Mrs. Selena Depot,
St. Paul's, Hawkesbury, Ont.

Mrs. Margaret Dowkes,
St. John's, Medicine Hat, Alta.

Mrs. Mildred Larmer,
Mrs. Laura Moncreif,
Grace, Millbrook, Ont.

Miss Carrie Willick,
Chippawa, Niagara Falls, Ont.

Mrs. Georgina Kelso,
Rockwood, Ont.

Mrs. Nina Wiles,
Laurel Lea-St. Matthews, Sarnia, Ont.

Mrs. Anne Turvey,
Paterson Memorial, Sarnia, Ont.

Mrs. Dora Packham,
Smithville, Ont.

Mrs. Roy (Mabel) Greer,
Centreville, South Monaghan, Ont.

Mrs. Thomas (Elva Herald) Cardwell,
Mrs. James (Annabelle) Evans (wife of Rev. Dr. James Evans)
St. Andrew's, Stratford, Ont.

Mrs. Winnie McDougall,
North Caradoc, Strathroy, Ont.

Mrs. Archibald (Vera) Brown, (wife of the late Rev. A. Brown),
St. Andrew's, Strathroy, Ont.

Mrs. Pauline Cassidy,
St. Andrew's, Swift Current, Sask.

Mrs. Amelia (Millie) Brown,
Lakeview, Thunder Bay, Ont.

Marion Isobel Forbes,
Fraser, Tottenham, Ont.

Mrs. Janet (Nettie) Drummond,
Knox, Walkerton, Ont.

Mrs. P. C. (Morri) McCrae, (wife of the late Rev. P. C. McCrae)
Central, Vancouver, B.C.

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Glad Tidings

October 1991

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Glad Tidings

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GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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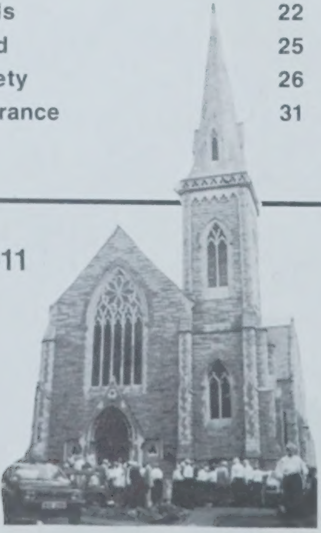

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Forward

In Faith

The Wonder Of...

Help me not to overlook
the wonder of this day
To see in it the beauty of
the scented flower's array

When the air is filled with song
by birds in winged flight
Let me know the wonder of
Your all-creative might

When my eyes alight upon
a tender blossom new
Let my arms be lifted high
in reverence to You

And as I walk along the path
with thorns beneath my feet
Help me, Lord remember
that You suffered once for me

Then when this day is over
and stillness fills the earth
Let me treasure every moment
and know the beauty of its worth.

Barbara Mitchell

Mission Outreach to South Africa

How one congregation became involved in mission

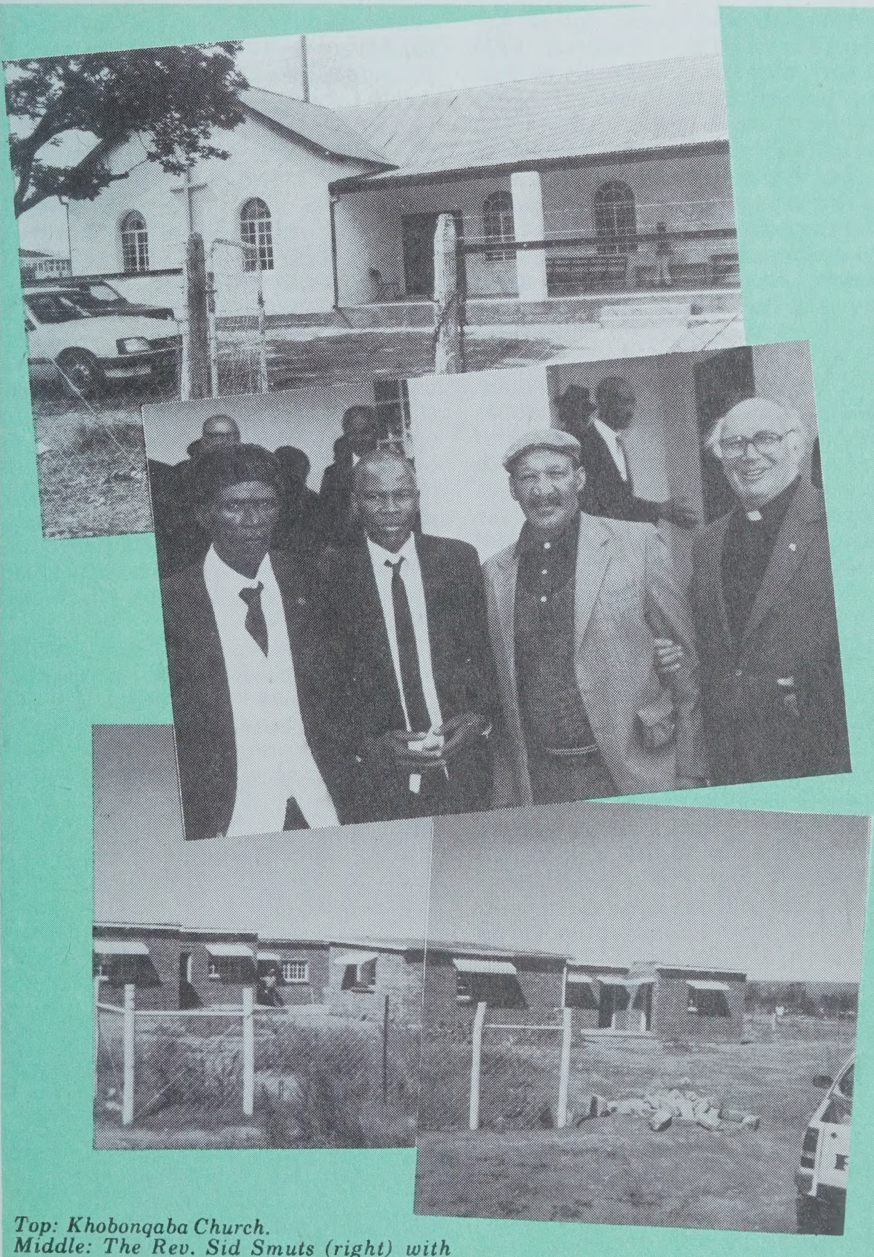
by Edward P. Mason

Today, mission involves men and women whose skills and professions, whose sense of commitment to Christ and those whom they serve, are basic to the spread of the Gospel. For many of us, however, our part in mission is as "support staff", offering prayer and financial assistance. And, as you know, in doing God's work, such support is of great importance. For our congregation at Calvin Presbyterian Church, 1982 was the year in which an outreach challenge came from our sister Church in South Africa.

This beautiful country, rich in resources, is the home of about 30 million people, a large part professing the Christian faith. But because of racial policies which affected so many aspects of life, South Africa's white population has been castigated, her economy punished through international trade restrictions, and her sports' participants of all colours treated internationally as pariahs. She has been shunned politically and militarily on the international scene. However such overall treatment may or may not be deserved, the need of the country's Christian church for world-wide Christian understanding and assistance is no less than anywhere else. No branch of Christ's Church can "go it alone", as we all know. And, as I learned, our sister Church felt desperately alone for a number of years as it faced increasing problems which demanded critical Christian decisions and actions, even against Government decrees.

Calvin's South African "Mission" began in late July 1982, when I visited the church offices of the Presbyterian Church of Southern Africa in Johannesburg. That visit was the outcome of my own family sensing very strongly the Lord's presence in that country, as well as the moving of the Holy Spirit within branches of the Church such as the Anglican and Presbyterian. My wife Shirley was born in South Africa and has family there. Not only were there signs of interracial reconciliation, but also of increasing numbers of people turning to Christ. Christ's love was being visibly expressed for one another, along with vigorous attempts by the church to assist in the education of non-white people. Unfortunately little of the churches' work and their need for prayer and help was known, or heeded by the church as a whole outside South Africa.

During my meeting with the Rev. Phil Corbin, Director of the Christian Aid Department, he outlined a self-help programme to renovate, revitalize, and extend various services in 22 needy churches. The major concern was to provide "seven days a week witness for our Lord". At my offer to help, I was introduced to the rebuilding programme envisaged in a black congregation church,



Top: Khobonqaba Church.
Middle: The Rev. Sid Smuts (right) with members of congregation.
Bottom: Flatlets provide accommodation to needy.

Khobonqaba, in the district of Adelaide, Eastern Cape Province. This district, hard hit by drought at that time, housed 12,000 people largely of agricultural occupation, with nearly 80% unemployed, and was faced with a cholera epidemic.

The keys to community advancement through the project were "self help and more facilities". The programme would result in such additions as a Day-Care Centre for children; possible Cholera clinic; "Meals on Wheels" for old folk without adequate food; a Community Centre, including adult literacy and educational facilities; a new Centre of worship; a self-help centre with qualified teachers; and finally an opportunity to provide employment for local people in its construction and subsequent operation.

Water storage tanks, hygienic toilets, an adequately equipped kitchen for feeding adults and children were also part of the plan. Needless to say, I was fully persuaded that this would be a challenge for the Calvin congregation, in addition to responding to the over-all request for prayer and financial assistance.

Within a year, PWS &D gave their full support to the project, and Calvin followed suit. Additional support came from Saskatchewan, and with the addition of a large grant from CIDA, over $13,000 was sent by May 1984. The white congregation at Adelaide raised $4,500 and this was duplicated by the Khobonqaba congregation - an amazing commitment and tribute to their determination to see the project succeed.

Yet, setbacks faced the undertaking. It took one year for the southern African congregation committee to agree on a feasible plan. For nearly two years, the building project was held up because of black township unrest. The black contractor's truck was destroyed and the hired workers were intimidated. Attempted negotiations to allow the work to proceed were repudiated, and work came to a standstill.

During that time, the people at Calvin continued to send badly needed aid. One thousand dollars was sent when famine hit the area already plagued with increasing unemployment. Parents became unable to afford food available through the church creche for their children. As Phil Corbin reported, "we are only too well aware of the trauma that our helpers will face, having to say 'no' (to food requests) over and over again. I know you have seen poverty in this country, but how many of your folk at Calvin realize that $5 represents the difference between a full belly and 'Kwashika' for the helpless and so often the hopeless".

Other monies were sent, which bought 200 blankets and clothing for the very poor. We were deeply moved by the report that one old

- Easter Sunrise Service near Khobonqaba Church.

woman who had received a blanket a few hours before her death, had accepted it as "a gift from heaven".

In January 1987, the Port Elizabeth Presbytery asked retired former Moderator, the Rev. Sid Smuts to look after the coloured congregation of Davidson Memorial Church, a sister Church to Khobonqaba. As well, Sid became the building contractor for the Khobonqaba project. With the aid of unemployed blacks, he brought about the successful completion of the latter. It was a work of faith, prayer and even a miracle.

In installing a septic tank, Mr. Smuts, against the local council's advisement, said that he, with God's help would dig a "test-hole" in terrain where rock formation forbade it. Where he would dig, there would be no rock. To the council's amazement, no rock barrier was found! This situation did not occur when inground electrical placements were attempted by a hired firm.

The project was completed amidst great rejoicing and the joyful dedication ceremonies included a massive choir of the female members singing in their own language and clapping in praise. Now, three and a half years later, the congregation has increased to over a thousand souls, and the facilities need further expansion.

Mr. Smuts further reported on the need to literally rebuild and re-equip Davidson Memorial Church and Manse. These buildings were in a very poor state of disrepair. He and his wife Myra moved into the coloured community so as to experience the life of the community. They led a drive for prayer and financial help, and with his personal building skills, and local help, saw to the church's needs.

But it was to the desperate need of the church community for housing for the very poor elderly that a special request came to Calvin Church. Help was needed to equip the six flatlets being built with furnishings and appliances, as some residents turned up with neither beds nor blankets. The Calvin congregation accepted the challenge to equip the kitchen and provide dining room chairs and tables. As our congregation sent 60% more money than was requested, the complex was provided with the addition of a sorely needed storage room. Now we have a video of the Khobonqaba dedication ceremonies, the official opening ceremonies for the flatlets, and a most informative picture of our sister church as it faces the future.

South Africa continues to be a part of our outreach through our sister church. As time passes, we are coming to know the people whom the Lord has led us into helping, and to experiencing brotherhood and sisterhood in Christ. We are privileged to be involved in one tiny corner of the life of a vibrant continent which continues to suffer from great political, economic and social changes, as well as natural disasters. Yet it is a continent throughout which the Christian faith is spreading that is the source of its hope for the future.

"God bless Africa. Guard her children, guide her rulers, and give her peace." Amen.

A Choir with a Mission

by Katherine Allen

The unrest in Northern Ireland did not deter 90 people, 66 of whom were members of the Ontario Presbyterian Chorus, who flew to Dublin on June 20, to begin a two-week singing tour of this land of 40 shades of green.

The Chorus consists of three choirs - the Presbyterian Male Chorus and the Covenanter Singers both based in Toronto and under the direction of Ian Woods, and the Choir of Jubilee Presbyterian Church, Stayner, Ontario directed by Catherine Walker. Ian directs the Chorus, accompanied by Carolyn Jardine and Catherine Walker.

We began our journey by travelling on two buses from Dublin to Belfast where we held our first concert. In the north we were billeted with members of the congregations, and in the south we were mostly in hotels and bed & breakfasts. Everywhere we received a wonderful response.

- Director Ian Woods (centre left) with minister of Regent Street, Newtownards and Chorus.

As the Chorus toured this lush green island, we experienced not only the beauty of the land but the beauty of the people. The warm and friendly welcome we received, made us feel relaxed and at home.

Most of the congregations have a long history. The Presbyterian Church in Ireland originates back to the 1600s when the Scottish and English settled in the country. In 1977, First Church in Ballymoney celebrated the 200th Anniversary of the opening of the present building. The congregation dates back to about 1646 when their first minister was ordained.

The scenery was breathtaking throughout the north and south of Ireland, particularly through the Counties of Antrim, Donegal and Kerry where the terrain was rugged and mountainous, with lakes or rivers flowing through the valleys.

When I saw the sheep grazing on the hillsides of County (Co.) Antrim I thought of Psalm 23 and pictured the artist's portrayal of Christ standing on a hill holding onto a small lamb. Not long after, we were delayed by a flock of sheep being herded by a dog. One person on the bus commented that this was a country road traffic jam.

We spent a couple of afternoons exploring the Tollymore Forest and the Glenariff Forest Park where we could hear the rushing water falling over the rocks. We also spent a few afternoons relaxing over a picnic style lunch sitting by the seaside. As we walked along the sandy beaches with the ocean washing ashore the jellyfish and other sea creatures from the tide being out, we couldn't help notice the clean, untouched beauty of white sand and surrounding cliffs. We were enchanted by the way the shadows cast by the sun and clouds, changed the scenery.

The Chorus began each concert singing "His Love Put a Song in my Heart."

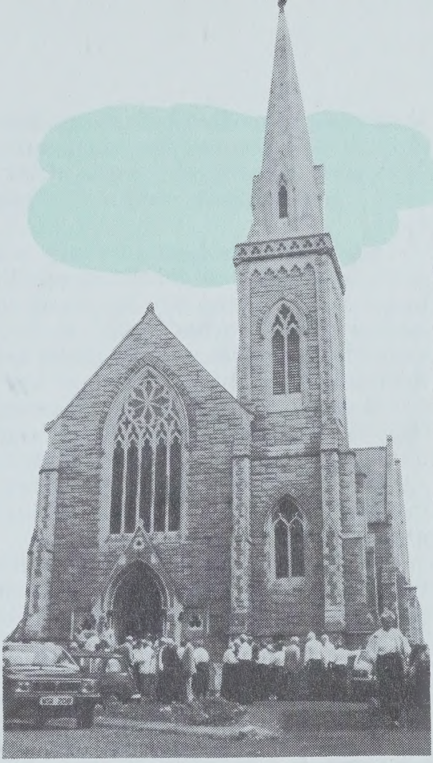
Our first concert at Whiteabbey Church in Belfast, on June 21, was exhilarating especially since we had arrived in Ireland that morning. The Mayor of Newtownabbey paid a surprise visit and presented our director, Ian Woods, with a gift for the Chorus and officially welcomed us to Ireland.

The journey on the 22nd took us through various fishing ports along the coast. In one place we saw the fishing fleet back from its morning catch and the nets spread out on the fields drying. Some of these ports were once very active but had to close down due to European economic conditions.

The minister of Regent Street, Newtownards, on Sunday June 23, spoke on how Protestants and Catholics are trying to live peaceably with one another.

That evening, we sang at High Kirk Church in Ballymena. Before the concert, the BBC Ulster Radio taped us singing two pieces which was heard on Ulster Radio two days later.

There were approximately 1000 people in attendance that night; this was overwhelming. According to the lay pastor of High Kirk, they have about 740 families but the church only accommodates 600 people. And there are eight Presbyterian Churches in Ballymena so every Sunday there is a traffic jam caused by people going to and from church.



- Photos by Katherine Allen

- Chorus gathers after service in Christ Church (Rathgar), Dublin.

In Faughanvale near Eglinton, the church was packed with 500 to 600 people present. We really enjoyed listening to the Moderator of Foyle's message which was quite humorous. He made reference to a couple of pieces we sang, "When I Survey the Wondrous Cross" and "Show a Little Bit of Love and Kindness" in relation to the situation in Northern Ireland. Everyone really wants to live in love and in peace with each other.

My parents and I were billeted with the president of the young women's group that has a membership of approximately 40 people. They do a lot of study, crafts, catering to social events and volunteer work.

En route to Letterkenny we drove through Londonderry which has seven gates to the city and is known as the walled city. It is a very historical place and a major industrial city.

It was the first time in 70 years that Trinity Church in Letterkenny had held a concert, so, this was especially meaningful. The minister remarked that the OPC were on a journey to spread the joy of music.

Letterkenny is the town that inspired the writing of "O little town of Bethlehem" by the Rev. Phillips Brooks.

Throughout our tour the Chorus dedicated the song "Show a Little Bit of Love..." to the people of Ireland. It is a lively song from the cantata with the same title by John W. Peterson. The words say a lot about forgiveness and happiness. This meant a lot to the people of Enniskillen because on Remembrance Day in 1987, a bomb at the War Memorial killed eleven people and injured 63, six of these were members of Enniskillen Presbyterian Church.

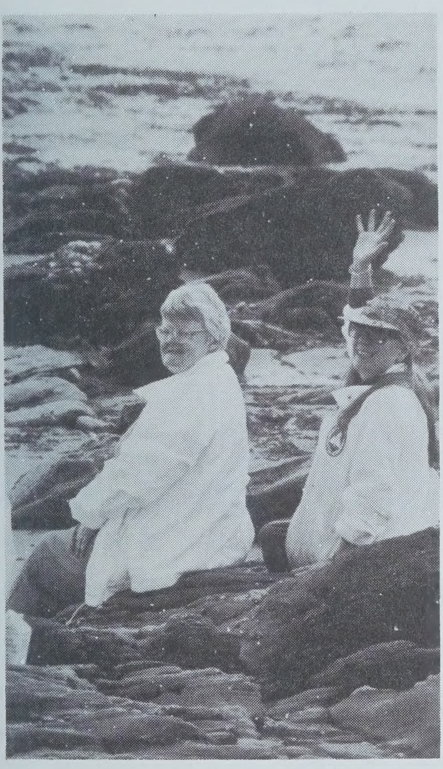
Gordon Wilson, whose daughter was killed in this incident, has written a book about her, as a witness to those who were affected by this incident. His message to the people of Ireland was that he forgave the perpetrators for what they had done.

The minister of Enniskillen Church, the Rev. David Cupples, indicated that people still feel angry and hurt at what happened in 1987. He spoke about the fact that forgiveness is deeper than just saying "I forgive you". We as disciples are called to forgive those who do wrong, to resist evil. Gordon Wilson speaks of forgiveness but many people in the Protestant churches have insulated themselves and find it hard to reconcile. Communities are oppressed by the actions of terrorists and feel they cannot do anything about the situation.

- Members of Chorus explore Glenariff Falls National Park.

The ministers at Christ Church in Limerick alternate between Methodist and Presbyterian every eight years; presently it has a Presbyterian minister. It is a quaint church nestled behind a few shops. This was the only concert where we sang an encore.

On July 1st, we drove to Co. Kerry. The scenery was breathtaking as we travelled through Macgillicuddy's Reeks to Kenmare. Many of us enjoyed the traditional Irish music



- Valerie Dunn (left) and Beth Clelland relaxing at Pollen Strand, Co. Donegal.

and dance at our hotel that evening, plus shopping in the town of Kenmare.

On July 3, after we had dinner at Kilkenny College, we presented the minister with a cheque for £3000 towards the restoration of the church which is in need of repair and expansion. That evening we sang at Kilkenny Castle. It was a wonder the director ever got us into the room to sing as we were all so taken in by the artwork and tapestries on the walls.

Kilkenny is 95% Roman Catholic, so the audience we had in Kilkenny Castle was a mixed group. It was a nice feeling to think that in a land where politics has interfered with the congeniality of people of protestant and catholic background, that everyone could come together and hear the message of God's word through music.

The afternoon of July 4th, a few of us visited the Book of Kells located in the library at Trinity College, Dublin. The Book of Kells is a Gospel book created in 8th Century Ireland to glorify the life of Christ. Historians believe that the manuscript was created around the year 800 A.D. in a monastery scriptorium in Kells, northwest of Dublin. It is a beautiful illustration of Celtic art.

Since Lucan Presbyterian Church was too small to accommodate us, we sang our final concert at King's College Hospital Chapel. The proceeds from this concert went to the Tear Fund to support a young man going overseas to do development work.

Since our return, Ian has received many positive remarks from overseas, that the Chorus made quite an impact on the people of Ireland. At each concert the offerings were designated to a particular cause. The total offerings received were over $11,000.

As a member of this chorus, it was a thrilling experience to travel throughout Ireland, being part of a ministry of music to fellow Christians.

- Katherine Allen, Glad Tidings Circulation Manager in her Ontario Presbyterian Chorus jacket. The crest has a trillium behind a celtic cross.

Come Fly With Me

by Jean Crabbe

Climb aboard the Crabbe magic carpet, say the magic words and we'll find ourselves half way round the world in Pakistan. (I hope I can remember the magic words for the return flight.) Fasten your seat belts, take a deep breath, and before you know it, we'll be approaching Islamabad international airport.

At this point the Captain will announce that: "Insh'allah", we shall be landing in ten minutes. "Insh'allah" loosely translated from the Arabic means "God willing", and we're not sure that's what we want to hear while we're still several thousand feet in the air. However, "Insh'allah" will become very familiar to us because it is used all too frequently and sometimes even as an excuse for not doing what the speaker never intended to do in the first place. This time God does will that we land safely, pass through the usual Customs formalities in what is obviously quite a new and modern airport, choose a taxi driver from among the throng of men competing for the 'tourist's' money, cram us and our suitcases into a small, yellow and black Morris car held together with wires and ropes, decorated with garish tinsel and bobbing objects and drive the 18 miles into Islamabad, the capital city of Pakistan -- our home for the next 26 months.

We literally hang out the window of our taxi trying to absorb all the sights, sounds and smells of our new home in the first few moments; but soon succumb to the hours of lost sleep, the semi-arid drabness of the area adjacent to the highway and resign ourselves to the knowledge that this particular 18 miles will become extremely familiar as time goes on and trips to the airport all too frequent. Very early on we discover that the Pakistani driver is among the world's most aggressive and poorly disciplined and, therefore, "Insh'allah" we shall complete our time here in one piece.

This city, at the base of the Margalla Hills, was built some 27 years ago specifically as the capital city, and has a clearly-defined grid system which makes it easy to get around and is relatively clean and uncrowded. We choose to leave the touristy Holiday Inn hotel and find a guest house looking out onto the hills where we have a nice room, good meals and begin our induction into this Muslim, male-dominated society where all the staff are men -- very friendly, very handsome; the older, well-educated with a good command of English, but a quick refresher course in sign language is necessary to communicate with the 'working staff'.

At sunrise on the first morning we KNOW we are in a Muslim society as our sleep is shattered by a muezzin with a loudspeaker in a nearby mosque calling the faithful to the first of the five prayers of the day. There is no escaping the 'Allah, ackbar' (God is great) call which penetrates to every ear -- faithful or not. Perhaps we could learn

- Testing day for Class I

something about religious discipline from Islam? And perhaps we can even find that a certain calm comes over the spirit as we sit outside in the warm glow of sunset and hear that call to God - their God and ours.

We are fortunate in this particular Muslim country that they observe the teachings of Mohammed which have to do with tolerance for Christians and find that there are three Christian congregations in the city where English is spoken - the Roman Catholic being the only one in a church building, the other two - Anglican and Protestant International - meet in a large house which doubles as home for the minister and family. The Rector of St. Thomas's Church, Graham Burton, is British, his wife is a medical doctor. What joy it is to join with this small congregation of foreigners from so many different parts of the world as well as a few Christian, English-speaking Pakistanis.

But look out! The wife of the Rector, Dr. Gillian, has an eye for foreign women who might have some time on their hands while their husbands are engaged in whatever project has brought them here. She has built up a series of health clinics for women and children of the Katchi-abadis of Islamabad and needs all the volunteer help she can beg, coerce or cajole. And what are "katchi abadis" we innocently ask? In a word...slums.

But let's go back a bit in history to the time prior to partition and independence from India of 1947 when the Muslims and Hindus of India agreed to separate, the Muslims to form East and West Pakistan and the Hindus to retrench in the remaining portion of India. That is, the survivors of several years of horrible conflict agreed. The sikhs who had been wealthy landowners in the Punjab had employed low-caste labourers, many of whom were Christian converts from Hinduism. At partition, when these lands were confiscated and divided up among the new Muslim owners, scores of these workers were forced to flee to the cities to find work, where they

The oppression...is... significant to the point where women and children...are not receiving basic health care [or] education.

congregated in ghettos, the men did menial jobs and the women stayed home and had babies...who usually died.

In Islamabad these slum areas were located in the wide gullies which had formed over the years as a result of erosion and runoff from the hills. There was usually a trickle of water running through the lowest point, which provided mud for the building of shelters, and enough scrub trees nearby to provide fuel for cooking. A few babies survive and the colonies mushroom.

The oppression of these Christian colonies is subtle but significant to the point where women and children especially are not receiving basic health care...to say nothing of basic education. Or weren't before Dr. Gillian set up her clinics. This indomitable woman uses whatever is available by way of human and material resources, and a one-room mud hovel with no water, no electricity becomes a 'clinic' where the women of the area congregate one or two days a week and sit on the ground under a scorching sun or perhaps torrential downpour for whatever time it takes for them and/or their children to be looked after.

In order to treat the cause and not just the symptoms, Dr. Gillian has chosen a few young Pakistani Christian women who go into these same mud hovels on a regular basis to teach basic health care. This teaching is done in Urdu, or a mixture of Urdu and Punjabi, the only language spoken by these people.

This is where we come in. Dr. Gillian needs a 'foreign lady' to help her Urdu-speaking teacher with items she will need for the class, prepare posters and pictures appropriate to the lesson, act as liaison between Dr. Gillian and the teacher and, probably most important, give these women the sense that someone out there cares enough about them to be there. We agree to give it a try in the katchi-abadi not five minutes' walk from our house in the F-7/4 sector. We put on our shalwar kameez, drape the dupatta across our shoulders - never quite achieving that casually elegant look which comes so naturally to Pakistani women - and walk past the gracious, upper-class houses to the opening in an eight foot high brick and plaster wall. Talk about Alice through the looking glass!

This is a different world ...and you'd better watch where you step or you'll stumble over squawking chickens, a new litter of pups, a pile of papers, tin cans or bottles, assorted rubbish which has been scavenged from the city's dust bins and is in the process of being recycled, to say nothing of the press of children who appear out of nowhere to gawk at this mem'sahib who has somehow wandered into their world. You find the mud hut on the other side of the common ground which fits the description and must be the 'clinic', where a couple of the girls are waiting for the class to begin and quickly deduce that you must be one of Dr. Gillian's conscripts. They scurry off and quickly return with a padded arm chair which must be the family seat of honour, and there you are ensconced feeling very out of place and wondering what you're doing here.

As the beautiful young Pakistani teacher leads the class through a lesson on basic nutrition using only pictures or objects and attention is diverted from you, it leaves you free to begin to realize how bright, beautiful and eager to learn these girls and women are. This particular katchi-abadi is home to approximately 400 families, averaging 10 people in a family, half of whom are female...which means about 2,000 girls and women in this one area alone. That's when, if you're lucky, God will hit you between the eyes and say "don't just sit there on that seat of honour which you haven't earned, DO something"! Okay, God, we have felt you leading us but what CAN one very ordinary person do in the face of such need? And by asking that question we have already taken step one.

Since the spiritual and medical needs are already being addressed, that leaves education. The Government of Pakistan supports a free primary education policy but unless you can provide your child with the necessary uniform, shoes, books, and knowledge of the Urdu alphabet and numbers, you haven't a chance for admission. In the unlikely event that these prerequisites can be met, there is always a boy waiting. Why waste time and money on a girl, anyway? Therefore, these 2,000 girls and women in this one colony are caught in the spiralling trap of illiteracy.

Last February here in Canada we heard a lot about RRSPs with interest rates of about 10% ... and that's not bad. Back in Islamabad we are presented with a far better return on our investment dollar. For the equivalent of approximately $30 we can hire a qualified teacher for one *month*. For another $10 we can buy instruction work books for a class of 25 women and girls. These books take the students gradually through basic nutrition and health care at the same time as they are learning Urdu and basic math. There is NO administrative charge, 100% of the money directly benefits the recipient. You know the old saying: educate a man and you have educated one person; educate a woman and you educate a whole family.

For the investment of approximately $25, in the course of just seven months we can see women progress from total ignorance of school or classroom to sight reading from their brand new Urdu Bibles, their graduation gift. Even that Bible can be purchased for $2.25. The pride of accomplishment and the new sense of self worth shines from their faces. These are the women who can begin to take control of their own lives and break the bondage of illiteracy for their children...to say nothing of growing in their Christian faith by reading and writing God's word.

A very capable young Canadian woman administers the programme as her contribution to a worthy cause. Money is deposited in her Canadian account which she then draws on as she needs it and has it changed into Rupees for paying the teacher's salary or buying books. We know from personal experience that the system works.

And now, before we climb back on our magic carpet for the "Insh'allah" safe return flight to Canada, I would like to share with you a paragraph from the last letter received from this Canadian wife and mother who is administering the programme:

"We plod on with new girls and new classes and a little hope. The difference it has made to Sajidah (my laundry girl who has graduated) has been amazing. She looks to me as though she can handle life now. On

Thursday, Rubina takes all the F-7/4 girls to the Burtons for workshops and religious studies.... She's still slow with her reports but has improved with the notice she gives me for new books, so not much has changed, except that 40 women can read and write and know how to deal with basic health problems - a small thing perhaps but it wouldn't have been possible if you hadn't been here. So thank you again for all you did and a very big, special thank you for the money to see the next 40 women on the road to literacy."

Editor's Note: If you want to know more about Jean Crabbe see her article "Musings of a Mem'sahib" July '89, and "Dear Friends" March '88.

Correction

On page 12 of the August/September 1991 Glad Tidings it says "A Committee was struck to deal with the matter of a change of name for the Society in preparation for a vote at the Annual Meeting of Council in 1992." We omitted to add that the motion was defeated.

Farm Drama to Air on VISION TV

Sowing Circles, a video drama focusing on the plight of older farm women, will be broadcast on VISION TV on Friday, October 11th on The Curious Eye at 9:30 pm Eastern Time (8:30 Central/6:30 Pacific) and repeated at 2:30 am (ET) and on Monday (Thanksgiving) at 12:30 pm and 5:30 pm (ET).

A Reminder

It's Time to Renew Your Subscription

IF YOU SUBSCRIBE THROUGH A GROUP you can help your Local Glad Tidings Secretary:

1. Check your address on her list and on your label. Make sure all the information is correct and up-to-date, including postal code:

   0172650 01 000060 1291
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2. Arrange to *transfer* your subscription if you are moving into an area where there is another group. It is more costly to *cancel* from one group and add as "new" on another.

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1. If you belong to a church that has a Glad Tidings group, please subscribe through the group.
2. Check your address on your label to make sure all the information is correct and up-to-date. (See label above).

SUBSCRIBE TODAY!

November 1, 1991
is the deadline for renewals and new subscriptions.
Cost of a subscription for 1992 is $7.00 plus 49¢ GST for 10 issues.

Thankfulness

As I sit here in the kitchen
When the house is all asleep,
I drink hot milk with crackers,
And the stillness is so deep -
No sound but loyal furnace
As it does its job by might;
No sirens and no screaming;
No gunshots from a fight;
No hungry children crying,
No women huddling close,
No proper bed or blankets,
No warmth, just ragged clothes....

I feel so very pampered
In the safety of my home;
Just wish that I could share it
With some person all alone.
I'll wing a prayer to heaven
For all the weary souls
Who seem to wait forever
For food to fill their bowls;
For little children to be fed,
And hope for all the world,
And pray the flag of peace
Be hoisted and unfurled.

Elizabeth Payne

"I" - Witness

"There are no coincidences in the life of a Christian", my friend scolded. I had just received a dramatic answer to prayer, but I failed to recognize it as such, and I suggested to her that it must have been a coincidence!

That was several years ago, and as I grow in my faith and walk with God, I realize that my friend was right. Nothing happens by accident, and it has been through those many "coincidences" in my life, since my friend's admonition, that I have seen God's hand leading, blessing, or sustaining me, as I have needed.

Eighteen months ago, I spent fourteen weeks in hospital following major back surgery. When I learned that I would be confined to bed, lying completely flat for six weeks following surgery, my spirits plummeted. The physical and mental trauma of the operation had left me emotionally depleted. And, as I was hospitalized seventy miles from home, it wasn't long before loneliness, anxiety and depression became my constant companions. Where, oh where was God?

I was too weak to read my Bible, and although I meditated on comforting verses of scripture, the words that came to mind continually were those of my favourite hymn, "How Firm a Foundation". But I could only remember snatches... "when through the deep waters", "I'll cause thee to stand", "shall not thee overflow". I was unable to put it together. The hymn had ministered to me many times in the past, and I longed to hear it again in its entirety.

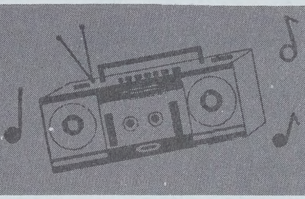
One morning, as I studied the pattern in the ceiling tiles, the mail arrived. Among the lovely get well cards, was one from a WMS member with whom I had once worked briefly on a committee. I did not know her well, and I was delighted that she had remembered me. She inquired after my health and went on to write that in her church the previous Sunday, one of the hymn selections had been "How Firm a Foundation". As she sang she thought of me, and how the beautiful words might minister to me. She hoped I wouldn't mind if she enclosed them with the card! And sure enough, on a slip of paper, neatly typed, were the five verses of the hymn I had so desperately tried to remember.

Coincidence? No! God reveals Himself to each of us in unique and creative ways. That "amazing" answer to prayer, the scripture verse that "leaps off the page", and the words of a hymn in a get well card, are all reminders of His constant love and faithfulness to us. When I was feeling so alone and abandoned in my hospital bed, He certainly reminded me...

Fear not, I am with thee, oh be not dismayed,
I, I am thy God and will still give thee aid,
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand!

(Diane Crawford,
St. Catharines,
Ontario)

CELEBRATING YOUTH



On The Shady Side Of Racism

The other morning I was surprised to see something stuck under my windshield wiper. From a distance it looked like a parking ticket. I knew that wasn't likely because I have a permit to park on the street overnight. It was actually a sheet of paper that talked about the fact that "White folk should be proud of what our race has done in the past".

As I read further it seemed to me that it was dangerously close to being racist just by the words it used to convey its message about being proud of the race that gave you birth. So much of what it said was true. I could accept a lot of it and say I believed it.

However I had an uncomfortable feeling that I was being sent a subliminal message...a hidden message about white supremacy. The authors of the piece were clever enough to realize that they were treading in dangerous waters and could very easily be charged with spreading hate literature if they went too far, so they included a paragraph saying that it was alright for the blacks to have their Martin Luther King, and be proud of it; that Japanese people could take pride in what they have accomplished as a race. They seemed to be so condescending in the way they gave people of other races permission to take pride in the accomplishments of people who represented them. That bothered me most and started me thinking about other items that are representative of the hidden racism that prevails in our society today.

News reports should tell what happened, not try and convict those involved without fair trials because of their race or colour. People should be helped, not hindered, in finding solutions to problems.

For most people today discrimination is a dirty word. If you are discriminating in the right sense it means you give a great deal of thought to issues and make your decision about whether something is right for you on the basis of facts you know to be true. If you make decisions on the basis of emotion and are easily swayed by the crowd, or the loud talker you are not really discriminating. You may be confused. Your decisions are being made for you by someone else. That is when and where racism and prejudice enter the picture.

We all have something to be proud of, especially if we acknowledge that we are all people with a variety of gifts. If we use these gifts to build bridges of tolerance and understanding then we can overcome the evil that comes from spreading misinformation like the kind I found under my windshield wiper.

Have you received any subliminal messages lately?

Lois Powrie

OUR READERS Write

June 1991.
Dear Judith Angus,

I have just seen your letter in the May issue (and what an excellent issue it is!) of *Glad Tidings*. It is so good to see that people seriously read and respond to the challenges which face all of us today. Your cry of the heart "what can I do with this informed information?" is one we have all uttered.

Both responses - by Dianne Ollerenshaw and Marjorie Ross - are excellent. May I suggest another effective way of putting that information, that knowledge to use?: Our Presbyterian Church is very much at the forefront of a new model for development and mission, of an attempt to help bring about a 'new economic order', through the ECUMENICAL DEVELOPMENT CO-OPERATIVE SOCIETY. This Society challenges churches and individual Christians to 'put their money where their mouth is', as someone has described it. Namely, to INVEST (not make donations, gifts) in cooperative efforts of poor people.

Our Presbyterian Church was the first church who took that challenge seriously and has invested 5% of its undesignated investment portfolio in EDCS. Many other churches have followed its example. Through EDCS our church is doing exactly what you asked about: providing funds to encourage, set up, provide training for many groups of people across the world. I have travelled in Africa and Latin America to see such enterprises. It is heartwarming and humbling to see the integrity and hard work our partners exhibit when given a chance.

There is a Canadian Support Association of EDCS which enables individuals and congregations to participate in this fairly new venture. I would be happy to speak with you further about EDCS.

EDCS tries to address root causes of poverty, through giving poor people a chance - through LOANS (which they pay back on time and with interest) to begin to help themselves - or, as it says in the development parable Marjorie Ross uses 'to go up-stream', find out how the babies get into the river and then put energy/money into addressing that cause.

We are indeed fortunate to have a *Glad Tidings* to keep stretching our thoughts, to challenge us into new awareness and hopefully action.

Heather Johnston,
147 Chedoke Avenue,
Hamilton, Ontario L8P 4P2
Tel. (416) 528-2730

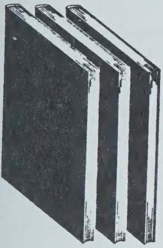
MORE ON THE ENVIRONMENT...

Adam and Eve were the first couple to lose the farm. (Rev. William Cotton)

We know one thing, if our land dies, we die. This land, along with the seasons affecting it, is our touchstone to past life and the gateway to future life, both human and non-human. (Chief Gary Potts, Chief of the Teme-Augama Anishnabai Indian Tribe over the extension of the Red Squirrel Road into the Temagami Forest Reserve)

A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise. (Aldo Leopold)

There is no such thing as "away" in our "throwaway" world.



BOOKS

Available from: WMS BOOK ROOM
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POSTAGE:	
First book -	$.75
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LORD, I JUST KEEP RUNNING IN CIRCLES *by Ruth Harms Calkin. Published by Living Books, Tyndale House Publishers Inc. Illinois. 1989. Price $4.95*

Ruth Harms Calkin is a woman after my own heart. In short, simple verse she talks with the Lord, presenting her fears, her joys and her everyday musings - for God's blessing and comment.

For sometimes God answers. When Ruth is dashing around trying to get her priorities sorted out, God says, "Dear child, please leave something for me to do."

She speaks in the language of the ordinary person, going about routine tasks: "I feel like a seamstress busily sewing without a spool of thread on her machine"; or "I feel like I'm going up on a coming-down escalator." In her conversations with God in the ordinary, everyday walk of life, she reveals a God who makes us do *extraordinary* things.

This pocket-sized book will help you to be aware of God's continual presence in your own life. One small verse can be a discussion starter at a meeting, a prayer-thought, or a search into your own heart.

"Lord, I Just Keep Running in Circles" is one of several similar titles by the same author. A good book for your bedside table.

L. June Stevenson

MY READ AND DO BIBLE STORY BOOK *by Debbie Trafton O'Neal. Illustrated by Len Ebert. Published by Augsburg Fortress. 1989. $15.50.*

Families with preschool and elementary-aged children will find this book has something for everyone. Fifty stories from both the Old and New Testaments have been rewritten so as to preserve the essential integrity of the biblical account while recasting them in language that can be more readily understood by younger children, and easily read by older children. Our nine-year-old had no difficulty reading the stories aloud and was pleased to lead *us* in family worship!

The source - book, chapter and verses - is identified for each story and each has a key verse which relates to the story's theme. The illustrations - usually one per story - are bright and colourful, representative of the key elements in the story, and are helpful in the "show and tell" process of sharing the story with younger children.

At the end of the story an activity that reinforces the story is set out which can be done by the entire family. The activities vary from taking a walk to rediscover God's loving creation, to singing a song, to making unleavened bread. Each devotional time concludes with a prayer that gathers up the theme of the story.

Although the activities can be omitted from the devotional time, they provide an added dimension to the family devotions and a focus for corporate family worship that appeals to young and old alike.

Beth Anne Yando, A.E.C.

Dear Friends

Mrs. Savithri Devanesen is an Indian Christian who acts as director of "Roofs for the Roofless". This is an organization in Madras, India which is helping the people of very poor villages outside the city. "Roofs" has been a partner of Presbyterian World Service and Development for a number of years.

Mrs. Devanesen visited Canada in October 1990 and showed slides of her work to a meeting of Council Executive. This is a recent letter from her.

This letter is specially to tell you that I remembered you and Presbyterian World Service and Development last Friday, the 7th of June, when we had our first Adult Education for Women in one of the villages. Last month our workers made a survey of their respective villages regarding the illiterate women and also whether they would be willing to come for classes in literacy if we conduct them.

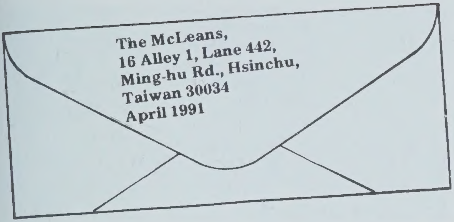
At the beginning they were reluctant, but were interested in coming if the classes could be held at 7 p.m. In villages where electricity is a problem, this was something we had to discuss; and now we have agreed to have petromax lamps and also to integrate into the literacy syllabus other things such as health problems or income-generating projects according to the need.

We went to the village of Nootencherry on Friday evening at about 6 o'clock when there was still a lot of sunlight, as in summer the days are long. One by one the women strolled onto the patch of grass where we sat. Children also came with their mothers. Our Animator for Women's Adult Education, Mrs. Deepthi, and I took the attendance first. To our surprise, 27 had come when we expected only 20.

We distributed the adult education books, a slate and a piece of chalk to each of these women, and then the teacher made them open their books and look at the first page. Some were looking at it upside down as they had never opened a book before. They then got the idea from the picture of a woman harvesting in a field. They were familiar with this scene and when the teacher asked them what the picture represented, the women in one voice said, 'Oh, it is harvesting!' Then came the first letter in the book, 'Va' which means 'come' in Tamil. The teacher asked them to write this letter on their slates, many times over. What a thrill of delight they had in doing so!

It was interesting to see that their children kept helping them to write, and when the classes were over they carried their books and slates as if they carried children and went back home. It was a very happy day for me to see this and I wish so much we had a camera to take a photo. The next class is to be in another village this week and I hope we can have someone to take a picture of it.

Yours sincerely,
Savithri Devanesen



The McLeans,
16 Alley 1, Lane 442,
Ming-hu Rd., Hsinchu,
Taiwan 30034
April 1991

The McLeans write of constitutional changes and uncertainty in Taiwan last April when upwards of 100,000 people demonstrated for real democracy in Taiwan. They go on to say, "...It does appear that real changes must be made in Taiwan's constitution and government before real democracy can come to the island and its people. Only then will just and meaningful decisions be made by the majority of Taiwan's population in all areas of their lives.

"The churches in Taiwan speak for only 3-4% of the population. Yet they are heard, in part because the last four Presidents have professed to be Christians, and because the churches' views on a just society speak for many in Taiwan. Most non-Presbyterian denominations came here from the mainland after the exodus in 1949. Their members are "mainlanders" by and large, and therefore support the Chinese Nationalist Party (KMT). Without doubt they are leading people to a saving relationship with Jesus Christ. Yet their proclamation of the Kingdom of God is heaven-centred. They have forgotten the teaching of Jesus and the Old Testament prophets, and the call for a God-serving society, here and now, filled with true peace, righteousness and justice.

"The Presbyterian Church in Taiwan (PCT), though far from perfect, has always identified with the people. In the 1970's it felt impelled by the Spirit of God to speak out three times for a just society in Taiwan. It continues to proclaim the Kingdom or Reign of God in all its dimensions. The PCT is deeply concerned that the KMT open its eyes to the serious changes that need to be made towards a just constitution, a just government and the just rule of law in Taiwan.

"This newsletter has focussed mostly on issues of politics and a just society, because they have been so much in the news these days. At the same time, the PCT has not given up on its mandate and concern to preach the Good News of the Kingdom as it relates to the saving grace of God through Jesus Christ. For example, the PCT is a key leader in the island-wide interdenominational "Year 2000 Gospel Movement." The goal is to see 2,000,000 Christians (an increase to 10% of the population) in 10,000 churches by the year 2000. People are praying for a real revival by the Spirit of God.

"It is essential that the Church keep putting equal emphasis on evangelism and doing justice. Both are integral aspects of the Church's mission to announce the coming of the Kingdom of God in our midst. Still, we recognize that it is God's Kingdom. God is the one who has initiated its coming. God is the one who makes it grow in dynamic though often unnoticed ways. And God will bring in the Kingdom in all its fullness. Keep praying with us that God's Kingdom will come here in Taiwan as people come to know Jesus as Saviour and Lord, and as society practises more and more the peace, love, righteousness and justice of God.

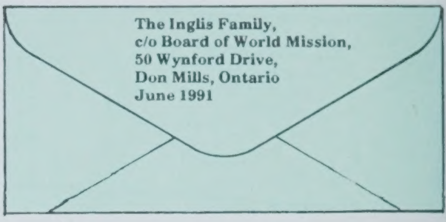
"In February Paul and the other Hakka translators completed the third and final revision of their translation of the Hakka New Testament. Secretaries at the Bible Society are retyping it onto hard disk in an improved format. The results promise to be very good. In the summer the translators will have to start the final proofreading. In the meantime they are about one third of the way through the last revision of the Psalms. It should be completed by the end of June. Thank you for your continued prayers for this important work.

"Everyone in our family is doing well. Andrew and Peter continue to enjoy school and often bring classmates over to play or spend the night. Mark is as active as ever. He seems to have an imaginary monkey who follows him around now and again and gets into mischief. The neighbourhood children have a hard time saying "Marky" in English, so they call him "Monkey." Mary Beth has been doing a lot of rewarding work on an inductive Bible study she attends with other women from the Hsinchu International Church. She has an eager Sunday School class too.

"We are all looking forward to the summer. We will be vacationing in Canada with our families in Brampton, ON and Quispamsis, NB. Mary Beth and the boys will be there for July and August, while Paul returns for August. Although we won't be doing any official deputation, perhaps we will see or hear from some of you.

"Thank you for your interest in the Church's mission in Taiwan and among the Hakka people. We appreciate all your prayers and letters of support. May you be a blessing to others as you serve God in your part of the Kingdom."

Yours in Christ,
Paul, Mary Beth, Andrew, Peter
and Mark



The Inglis Family,
c/o Board of World Mission,
50 Wynford Drive,
Don Mills, Ontario
June 1991

Following much unrest in Lesotho and limited options for educating their children in an area of so much upheaval, the Inglis family will be terminating their work in Maseru. They say, "...right now we plan to be in Canada in the Fall and will do deputation for the Board of World Mission. What future ministry we will engage in is open at this time.

"We become very self-centred at times like this, which is, I suppose, only natural. But there are many mourning and anxious people in Lesotho who do not have the easy options we have. There are millions of people in Africa suffering from the most basic deprivations. While the hearts of the world went out to the Kurdish people in their recent need, the U.N. tried to remind the world that for every Kurd in Iraq under threat, there were 15 Africans facing actual starvation. So while we ask for your prayers for us as a family, we also ask for your prayers and material generosity for those millions of citizens of this continent who live every day facing starvation, disease and political systems which ever seem to fail the very people they are charged to serve.

In Christ's service,
Glenn, Linda, Jocelyn, Luke and
Naomi Inglis"

In the World

SOUTH AFRICA: HISTORIC ENCOUNTER

Leaders of the [Anglican] Church of the Province of Southern Africa and the Dutch Reformed Church (DRC) bridged decades of deep divisions at a historic meeting (18 June) in Pretoria/South Africa. The DRC leaders apologized to Archbishop Desmond Tutu of Cape Town for a public attack on him some years ago. In the attack, the DRC then accused Tutu of embarking on a 'wicked' path due to his opposition of apartheid. After the DRC apology, Tutu said: 'We are today really starting a process. We thanked God for the fact that the meeting took place at all, and were impressed that the DRC delegation apologized for their past attacks on me and other Church leaders'. [EPS]

WORLD DAY OF PRAYER MEETING

The International Committee for World Day of Prayer at its Executive Committee Meeting in White Plains, NY in June, gave special consideration to the observance of the 500th anniversary of Columbus' landing in the Caribbean. Since World Day of Prayer is rooted in social justice issues and speaks to women's concerns in a way which unites women around the world and in a way which brings the strength of women together, the Committee issued to all National Committees the following recommendation regarding the observance of The Columbus Quincentennial:

The International Committee for World Day of Prayer recognizes that many countries will observe the 500th anniversary of Columbus' first landing on an island in the Caribbean, an event which initiated the exploration of the continents of North and South America which were already the homelands of many native peoples. The consequences of this period of exploration need our prayerful attention.

As we consider this period of world history, we are becoming more aware of the hurt and pain suffered as a result of the abuse of native peoples' trust and hospitality -- the theft of land, genocide, slavery, and pillaging of natural resources. The native peoples are asking us to realize that often their rich cultures and civilizations were devastated. Indeed some peoples have become extinct. In many places native peoples are struggling to survive and to maintain their own language and identity.

In keeping with our commitment to "informed prayer and prayerful action", we ask members of WDP national committees to become aware of the problems experienced by natives of the Americas, and also those whose ancestors were forcibly brought to these shores. Through education, may we be moved to stand in solidarity with them.

CHURCHES OFFER HELP IN STUDYING VIOLENCE AGAINST WOMEN

Representatives of Canadian churches have praised the federal government for promising in its Throne Speech in May to establish a "blue ribbon" panel to study violence against women.

In a letter sent to Prime Minister Brian Mulroney on June 10, representatives from nine churches and two inter-church coalitions say they "commend the government" for promising to establish the panel. "Violence against women is a grave social problem. Your decision to give this important issue serious attention is most needed and most welcome."

In the same breath the churches asked Prime Minister Mulroney to include them in the panel's work.

In the Society

SYNODICAL

"Reaching Out - In Friendship; In Faith; and Into the Future" was the theme of the 44th Annual Meeting of **Hamilton-London** Synodical, held at Chedoke Church, Hamilton, Ontario April 16-17.

A highlight was the address by Council Executive President, Joan Sampson of Ottawa, who had just returned from her two-week visit to Guyana. Joan attended the 12th Biennial conference of Guyana Presbyterian Women. She was impressed by the resourcefulness of the people; their ability to cope in the midst of many hardships. In spite of the problems, the church remains strong. There are many active young people in the congregations and the laity take a leading role.

Bible studies on the theme were led by Evelyn Murdoch, AEC, Helen Sinclair and Frances Nugent.

Retiring President Margaret Strang, in her final address to Synodical commented that "the things I worry about never happen". She reminded us that often our worries are unjustified.

President for 1991-92 is Helen Billiald of Hamilton Presbyterial.

- Clara Burditt (left), mother of Helen Billiald (right).

Toronto-Kingston Synodical
April 15, 16, 1991
(Tune - To God be the Glory)

At Brampton, Synodical old friends and new
Spent two days together expanding their view
Of work that's accomplished if all of us see
The prospects of truth setting more people free.
Ring the bells; clap for joy!
Hear the music of love
Women sing, bringing gifts.
Peace descends like a dove.
As each one contributes, God's kingdom will grow,
Our talented feet help create a warm glow.

If you could have been there, you'd surely agree
God's truth has the power to set people free
As foll'wers of Christ with our beautiful feet
New joy we can bring to the people we meet.
With our voices, our hearts, with our feet and our hands
We show love from above in our own and all lands.
Allocations, though larger, can surely be met
If we all are thrifty, we'll stay out of debt.

Our speakers, though many, kept our minds alert
Telling the needs of so many who hurt,
Marj. Hay told of Armagh and progress made there
And Joe Reed showed clearly that life is not fair.
One and all can help out to bring justice and peace,
Give a home, free from fear, to distraught refugees.
"Doc" Hay urged compassion for those near and far.
Refugees in our country are as good as we are!

Our hosts, like our Saviour, brought comfort indeed.
Their very tired feet answered our every need.
Executive officers kept us informed
Of changes proposed to our dear church's norm.
With our faith in the strength of our wonderful God
We will walk on with Him where we've never yet trod.
Together we serve Him with joy in each heart
For we know he guides us as we do our part!

Composed by Catherine Elliott,
1st Vice President
Barrie Presbyterial

"Christian Lifestyles" was the theme of the 29th annual Retreat weekend of **Hamilton and London** Synodical. Helen Sinclair, Director of Ladies' Camp, welcomed everyone. Bible Study, crafts, skits, nature walks, canoeing, campfire, morning watch and evening devotions were among the many enjoyable events.

A highlight was a "This is your life" honouring Margaret McLennan, 82 years young, who has never missed a Ladies' Camp weekend in 29 years. Camp registrar for several years, she now supervises the Book table. She was presented with a corsage and a cross stitch wall hanging.

Another highlight was the presence of four-month-old Shannon Copeland, chosen daughter of Val Copeland. Val had travelled to Romania to adopt a child there. Mrs. Copeland spoke on the devastating conditions in Romania and the sad plight of the children.

PRESBYTERIAL

Members of **Quebec** Presbyterial met for a day of inspiration and fellowship at St. Andrew's Church, Sherbrooke, Quebec. Members were welcomed by Margaret Goodhue, president of Sherbrooke WMS.

Margaret Converse and Yvette Larochelle presented devotions on the theme "God is Love".

A workshop "Creative & Interesting Meetings" was given by Beth Anne Yando, AEC, with many helpful suggestions.

Guest speaker, Joan Sampson, President of Council Executive, spoke and showed slides on her recent trip to Guyana.

Closing devotions were taken by Eunice Brown.

The 10th Annual Retreat of **Westminster** Presbyterial women took place at Camp Douglas June 10-13 under the leadership of Laurie Jackson, assisted by Dorothy Thompson, Irene Sandie and Betty McVey. The theme was taken from Micah 6:8. The Rev. Amy Campbell lead the discussion, bringing a theme song based on the quotation.

The three-day study explored "walking humbly", "loving kindness" and "doing justice" using Mary's Song and the story of Ruth.

Afternoon swimming with aquatic exercises, a scenic drive to Porpoise Bay following a picnic lunch created a social atmosphere which culminated in Scottish dancing, taught by Amy Campbell.

Betty Goodwin was honoured for her tenth year as cook at the retreat. A cake and a silver cake server were presented to Betty as a token of the campers' esteem.

An innovative programme of music was provided by Yvonne Calderwood, Joyce Ungaro under Carol Stewart's direction.

The sixth annual Children's Rally at Camp Kintail, **Maitland** Presbyterial, was a great success in spite of threatening rain. Fourteen churches were represented with 123 children and 59 adults attending.

After a hot dog supper, prepared by many willing hands, the children from Kindergarten to Grade 8 enjoyed games, crafts, music and worship with the theme "Caring and Sharing with all God's Children". Nature walks were also enjoyed and all the children returned with shells and other things of nature they had discovered.

Everyone gathered in MacDonald Lodge for a final sing song.

Saturday, June 15 marked the day of **Calgary Macleod** Presbyterial's annual Bring and Buy Coffee Party. This year we had a Victorian theme, and women arrived in long dresses, big hats and parasols. What a lovely sight.

Joan Cruickshank, Past President of Calgary Macleod Presbyterial, was presented with an honorary life membership certificate from the Presbyterial, as well as the accompanying pin from her own group of Varsity Acres Presbyterian Women. Joan will be moving to the Halifax area where her husband, the Rev. Robert Cruickshank, will be secretary for the Nova Scotia branch of the Canadian Bible Society. We are thankful for the nine years she spent with us.

We also heard a very interesting report from Council given by delegates, Cathy Huber and Heather Swaney. Let's hope their enthusiasm for Council and WMS is contagious!

The Summer Rally of **Lindsay** Presbyterial was held in St. Andrew's Church, Kirkfield, Ontario on June 19th. The meeting was opened by Presbyterial president, Marcia Whyte, with the theme verse "The joy of the Lord is your strength".

Beaverton WMS presented the afternoon worship service, using the 23rd Psalm as their theme. Highlights of the Synodical were brought by Joan Anderson and Gwenyth Hanes and Dawn Griffith gave an interesting report on the Presbyterian Congress held in Waterloo.

Guest speaker for the evening, the Rev. Ray Drennan was introduced by Win Hoyle. Mr. Drennan gave a very interesting talk on his work on the island of Mauritius.

Elsie Giles thanked Mr. Drennan and all who participated in the meeting. A musical selection by a trio of girls from the Bobcaygeon junior choir was very much enjoyed. The closing worship service was conducted by Bobcaygeon WMS.

ANNIVERSARY

One hundred years of mission witness was celebrated by the WMS of **Ashfield Church, Ashfield,** Ontario on May 15, 1991, when guests, members and former members were welcomed to a special service by Dorothy Finlayson and Nora Robb. President Marjorie MacLean presided and Frances Nugent gave an historical review of the WMS.

Two beautiful numbers were sung by a trio from South Kinloss WMS, Rena Forster, Ruth Bell and Shirley Colwell "Through 100 years of Blessing" and "He Has Never Failed Me Yet", accompanied by Wilma Clarke.

A history of the WMS was prepared by Helen MacLennan and Mayme Wilkins. Diane Petrie of Goderich who spent 15 years (1965-1980) as a missionary in Taiwan was guest speaker.

Jean West, a long-time member was presented with an Honorary Membership from our WMS by June Wylds. Following the presentation, Mrs. West cut the anniversary cake.

Following the service guests were invited to the Sunday School room which had been decorated by Beryl MacDonald and Edith Simpson. Tea and Anniversary cake were served by Elaine Collins and Judy MacKenzie and committee.

The Cuthbertson Auxiliary WMS of **St. Andrew's Church, Wyoming,** Ontario celebrated their 87th anniversary in June 1991.

A delicious pot-luck supper preceded the programme. The president gave a brief history of how the Cuthbertson Auxiliary was started.

Joan Atkinson showed slides and told about her trip to Nicaragua.

There was a time of good fellowship with friends joining us for the anniversary.

- *Cuthbertson Auxiliary WMS.*

The following items were inaccurately reported in the August/September Glad Tidings so they are reprinted below. Our apologies for any inconvenience this may have caused.

A successful Family evening was held in **Knox Church, Morrisburg, Ontario** May 16 under the direction of Margaret Reynolds and Ruth Kirkwood. Worship was presented by the "Teens". An excellent pantomine "Peter, a follower and a leader" was dramatized by the Explorers and a musical story "Baby Moses is Saved" by the COC.

Presentation of awards and certificates was followed by a lively sing-song under the direction of Marion De Grey and Ingrid Wemermar, a graduating Explorer sang a solo.

Special guest, Lottie Sutherland, brought greetings from Brockville Presbyterial.

On Mother's Day, Rene Shaver, a member of Knox Church, was presented with "a certificate of appreciation" for many years of devotion and work in the Sunday School, Knox Women and Vacation Bible School.

The following paragraph on page 30 should have followed the Anniversary report of **Knox Church, Westport, Ontario** at the top of page 29.

Words of thanks and the benediction were given by the Rev. Leslie Ujj, minister at Knox.

Forward In Faith

To go "Forward in Faith" we need a renewed commitment to Stewardship - in the Community, in the Congregation, in the WMS and within ourselves. These are changing times - we must change with them.

My dictionary defines "Stewardship" as "being entrusted with the management of estates or affairs not one's own". All that we have - time, talent and treasury are from God - so our Christian Stewardship relates to how we manage these gifts.

"Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God." I Peter 4:10

A good manager reviews her assets, sets her priorities and decides how to use the assets to the very best advantage. Each of us must take a long, hard look at our personal assets - are we good at public speaking, can we organize meetings well, are we friendly and outgoing to strangers, are we sympathetic and helpful to those in need, can we lead Bible Study, do we have financial freedom to give generously to the Society.... Are we "giving" as abundantly as we have "received"?

Which of the claims on our lives do we put first - family, community, church, WMS? How can we rearrange our lives so that Christ comes first, and all else is secondary. If we have faith in God - God must be first and we must wisely manage all that God gives us.

Stewardship is what you do about what you believe. Stewardship is faith in action. Let us go "Forward in Faith".

PRESBYTERIAL AND SYNODICAL GIVINGS

January to June 1991

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
British Columbia	Kamloops	$3,983		
	Kootenay	400		
	Vancouver Island	2,732		
	Westminster	11,343		
		18,458	66,355	27.8%
Alberta	Calgary-MacLeod	5,421		
	Edmonton-Peace River	3,656		
	Red Deer	5,134		
		14,211	65,763	21.6%
Saskatchewan	Prince Albert	545		
	Saskatoon	2,988		
	South Saskatchewan	3,999		
		7,532	28,620	26.3%
Manitoba & Northwestern Ontario				
	Brandon	3,187		
	Superior	1,954		
	Winnipeg	4,531		
		9,672	46,120	21%
Hamilton & London				
	Bruce-Grey	8,510		
	Chatham	11,158		
	Hamilton	27,000		
	London	12,620		
	Maitland	6,300		
	Niagara	13,927		
	Paris	6,245		
	Sarnia	13,398		
	Stratford-Huron	16,522		
		115,680	373,849	30.9%
Toronto and Kingston				
	Algoma	1,026		
	Barrie	20,500		
	Brampton	9,106		
	Kingston	7,085		
	Lindsay	7,000		
	North Bay	1,875		
	Peterborough	9,097		
	Pickering	10,182		
	East Toronto	19,838		

	West Toronto	9,000		
	Waterloo-Wellington	17,500		
		112,209	388,404	28.9%
Quebec and Eastern Ontario				
	Brockville	5,393		
	Glengarry	6,354		
	Lanark-Renfrew	8,900		
	Montreal	11,733		
	Ottawa	13,212		
	Quebec	2,529		
		48,121	168,471	28.6%
TOTAL		$325,883	1,137,582.	28.7%

Note to Synodicals: Please check your figures and percentages against previous years. There is an overall decrease in givings. Read the "Forward in Faith" column and consider what action you will take to change this.

Available Soon!
"Hope and Expectation"
A CHRISTMAS WORSHIP SERVICE*
FOR NON-ENGLISH SPEAKING GROUPS
- **Hungarian**
- **French**
- **Spanish**
- **Korean**
- **Cantonese (Taiwanese)**

The 1991 Christmas Worship Service will be off the press shortly. Order copies for your group from:

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7
(1)-416-441-2840

Indicate number of copies (up to 50 may be ordered and freely photocopied). State which language: French, Spanish, Korean, Hungarian or Cantonese (Taiwanese).

PLEASE SHARE THIS AD WITH NON-ENGLISH SPEAKING GROUPS IN YOUR AREA

*To be published in English in the November 1991 GLAD TIDINGS.

IN REMEMBRANCE

Mrs. Christena Jost,
(wife of the late Rev. Henry Jost)

Mrs. Archie (Alma) Leitch,
Guthrie, Alvinston, Ont.

Mrs. Elizabeth Nicholson,
Aldershot, Burlington, Ont.

Mrs. Gilbert (Jennie) Stephens,
St. Andrew's,
Campbellford, Ont.

Mrs. Elizabeth Johnston,
Caven, Exeter, Ont.

Mrs. V. Ruth Watson,
Knox, Gravenhurst, Ont.

Mrs. Charles (Elsie) Lupton,
Knox, Harrington, Ont.

Mrs. Adeline Drummond,
St. Andrew's, Kamloops, B.C.

Mrs. Phemia Hodgson,
Elmwood, London, Ont.

Mrs. Pearl Lowe,
St. Andrew's, Nanaimo, B.C.

Miss Eunice Kalem,
Knox, Ottawa, Ont.

Mrs. Mary Shelkey,
Richmond Hill, Ont.

Mrs. Ann McIvor,
Riverdale, Toronto, Ont.

Mrs. Mildred Minielly,
St. Andrew's, Wyoming, Ont.

Thanks be to God

Shades of autumn,
softly falling,
Hues of crimson, wine and gold,
Chime of crickets,
wild birds calling.

Rustling music
in the woodland,
Hasty scurries,
to and fro.
Wavelets chanting
to the sand.

Lilting praise
for bounteous living,
Harvest riches,
now bestowed.
Voices melded
in thanksgiving.

Jean Rowat

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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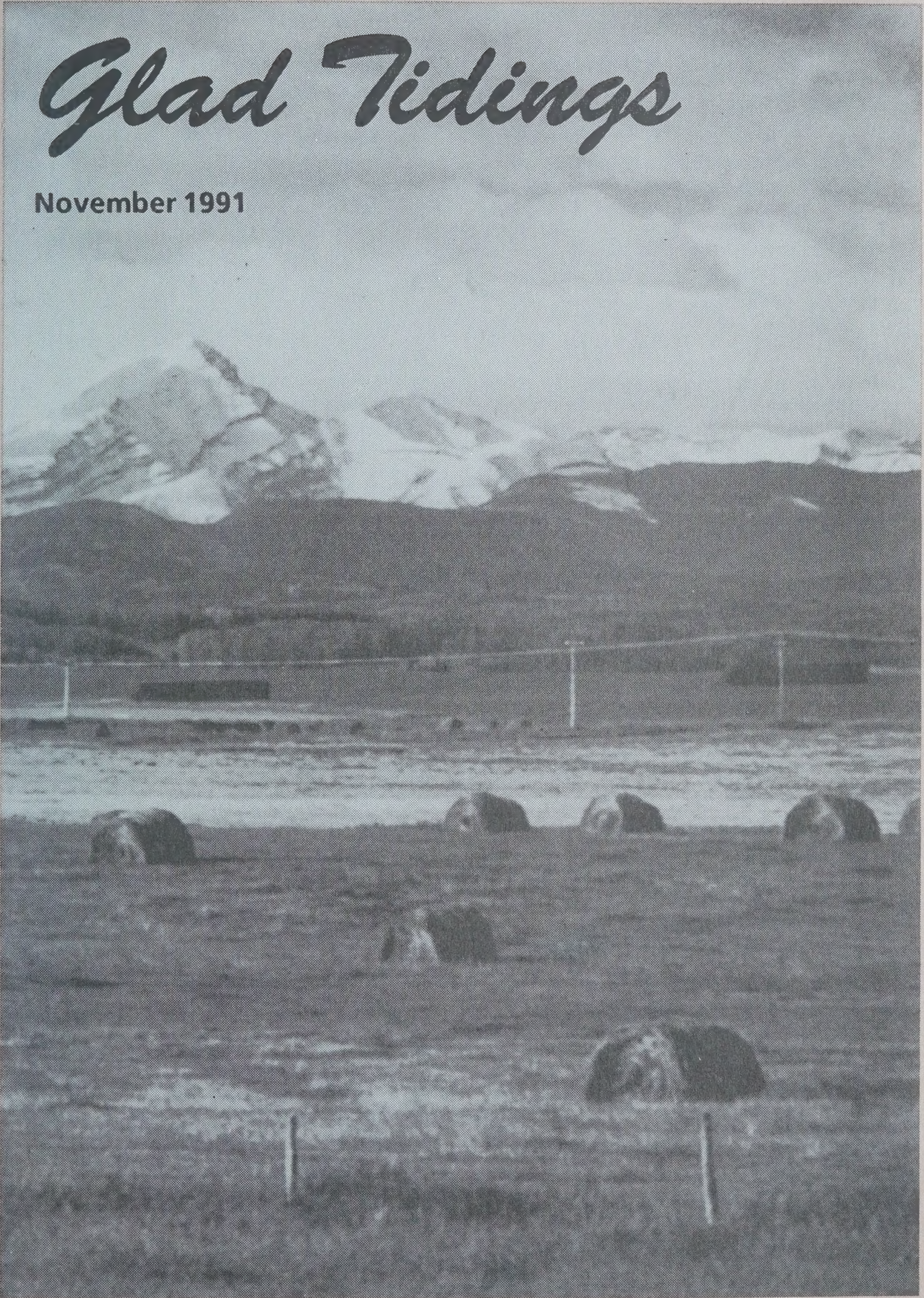
November 1991



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Glad Tidings

NOVEMBER 1991 Vol. 67 No. 9

L. JUNE STEVENSON
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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

COVER CREDIT: Travel Alberta

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THAT
LAST

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November 1991

Friends,

I often find myself in unexpected places. Like this past July when I attended the wedding of two Native people at Waywayseecappo Reserve in Manitoba, with two other senior executives from Church offices. Outside, in the hot sun, a prairie dog, oblivious to the festivities, rose briefly on his haunches to survey the surrounding territory.

Afterwards, I stood in the long grasses outside what was formerly Birtle Indian Residential School. The floral gardens, once the pride and joy of the administrators, were overgrown with weeds. A mocking silence echoed through the broken windows of the run down building. Did I only imagine the murmur of voices through the dusty, deserted halls?

Those were both peaceful moments in an otherwise painful experience of listening to some Native people who had attended residential schools operated by the Women's Missionary Society.

What we heard was disturbing. I knew there would be stories of physical and emotional abuse. Yet, I was unprepared for the extreme discipline that was sometimes carried out and the shattering repression that Native children often suffered - much of it simply because they were Native.

In many cases, they were segregated from their siblings; forbidden to speak their own language and treated like ignorant heathens with no spiritual heritage of their own. As Presbyterians, we are only beginning to understand the role we may have played in a system of cultural genocide perpetrated on Native people by the Government and the churches.

I was also unprepared for the gift they brought to us in telling their stories, in sharing their pain. Their pain became ours, and now the burden of that pain must be shared by the whole church.

No one questions the fact that the church, and the WMS in particular, went forward in good faith to provide medical facilities and education for Native people, and to bring them the good news of the gospel. The former staff members we met were warm, caring people. One told us, "We did the best we could. We loved those children."

For some Native people, however, the benefits of the residential system will never be enough to overcome their lack of self confidence and self respect, their demoralization as a people.

Many of us are unwilling to even entertain the possibility of complicity in the atrocities that are now coming to light. Perhaps, if we ignore the whole issue it may go away. It won't.

It is time for us to listen frankly and conscientiously to the stories of staff and students, to confront the reality of our role in residential schools, time to make reparations.

I am reminded that Christ chose the way of the cross. He chose to go through the pain, the sorrow, the humiliation, not to go around it. When we choose Christ's way, we too choose the road of honesty, of brutal self-examination, and of constant wrestling with our own demons.

The Native people I spoke with know what that is like. Each one had walked the road of oppression, of violence, of substance abuse. And each one was walking the slow, painful journey to wholeness. Is it possible we could finally walk together in truth?

Written in love,
June

Watch for articles on the Residential Schools in future issues.

Presbyterians in Partnership

Malawi - Canada

by Tom-Hunter Kapengule

Chigodi Women's Centre was established in 1968 in the Synod of Blantyre, Church of Central Africa, Presbyterian (CCAP),and it is the only women's training centre in the Synod of Blantyre and the entire CCAP in Malawi, Zambia and Zimbabwe.

As a women's training centre, it is possibly the only one to have applied for membership in the Association of Lay Training Centres in Africa, whose headquarters is in Nairobi, Kenya. This Association operates under the auspices of the All Africa Conference of Churches (AACC).

The Chigodi Centre is located in a rural setting on a small mountain (from which the Centre has taken its name), about a 15 minute drive outside Blantyre.

At first the Centre was very small and could accommodate only very few people. Gradually, the churches became more interested in the work the Centre was doing. Now, it is a residential centre with dormitories accommodating about 32 course participants at any one time.

The increase of churches within Blantyre Synod had a dramatic impact on the work of the centre. There has been an influx of women wanting to take leadership training. Until 1989 the entire Synod had only five Presbyteries and about 200 Churches. The number of Presbyteries has now increased to seven and the number of churches, too has gone up. The number of women taking leadership training, therefore, continues to increase each year.

The wind for change, blowing within the Synod, eventually caused the centre to reorganize in order to meet the growing demands of work among women and a need to provide leadership development for women and girls.

The first staff members of the Centre were missionaries from the Church of Scotland. Some Malawian women were co-opted to understudy the management of the Centre.

These were leaders who had long experience in working with women, but did not have the benefit of advanced academic training. They took their formal training from the missionaries after the Women's Guild was launched in Blantyre Synod in the late 1940s.

A need to have women with ecumenical and theological studies in order to keep pace with the growing world was the first priority in the early 1970s. The missionaries left the work of the Centre in the hands of Malawian women.

In the mid-1970s, Gertrude Kapuma was sent for studies in ecumenical work and theology in order to take up the leadership of the Centre and the work among women in the entire Synod.

Presently, the staff comprises two instructors who are both qualified academically and ecumenically in the work among women. The administration of the Centre is in the hands of Mrs. Kapuma who is the Principal Tutor, and the Rev. Peggy Reid, tutor.

However, the Centre has included some full-time church workers for a certain period as local tutors. They are people with long experience working with women and participate in teaching every course.

In addition to these local staff members, and their needs, situations oblige the Centre to take into consideration certain pressing issues which the government and the world as a whole consider important. These are pressing issues like AIDS, other communicable diseases, Primary Health Care (PHC) which neither the permanent nor local staff members have the ability to deal with fully. Other expertise is needed.

> *Educate a male, you educate one person; educate a female, you educate the whole village.*

Hence, co-opted staff members are sought either from the Government (Ministry of Health, Ministry of Community Services and Ministry of Agriculture and Natural Resources) or from other Christian institutions, e.g. the Christian Service Committee of the Churches in Malawi.

These people are specifically appointed by the government and institutions to increase awareness on AIDS, Child Spacing, Communicable Diseases, Adult Literacy Programme, Food and Nutrition and Sanitation.

In some parts of Malawi there is an adage which goes, "educate a male, you educate one person; educate a female, you educate the whole village". Chigodi, therefore, fulfills these requirements. Once they have gone through this Centre, women play a very important role in leadership development in their respective churches, communities and the entire Synod. Chigodi has all the requirements to promote better education among women and men alike.

As in any other institution, the mission of the Centre is clearly seen in the following aims and objectives which the whole church accepts as a means of promoting awareness among women.

- to build up the Church and the Body of Christ by training women and girls in the CCAP to take up positions of leadership and responsibility within their church and community.
- to train full-time church workers and part-time leaders through courses, conferences and workshops.
- to strengthen the faith of participants so that they in turn will feel competent in going out and encouraging others.
- to encourage and instruct women in development issues and self-help skills.
- to assist women in recognizing their own competency in leadership in the Church.
- to keep up-to-date with the trends and new ideas in women's work within the other Synods in Malawi, with other partner Churches, with ecumenical agencies, and with the Church in Africa.
- to help women develop a strong Biblical awareness both of the role of women in the Church and the role of Christ in the world.

The Centre offers the following courses to women, girls and sometimes boys. Courses vary in length from a weekend to a month.

- Retreats for women and girls.
- Biblical studies for women (part-time or full-time workers).
- Courses for women church elders (this was previously taken at Chilema Ecumenical Training and Conference Centre, where I served as its Director).

As is the case for any other church elders in Malawi, preaching in church and at funerals is an integral part of their responsibility. Women are taught how to prepare and preach a sermon. This has proved to be very successful; women are often the best preachers.

- Hand skills for school-leavers. Many girls have had no chance of continuing with education and the church teaches them hand skills and how they can manage income-generating projects.
- Courses for ministers' wives. There is a need for ministers' wives to come together and learn about their responsibility and leadership within their husbands' jurisdiction.
- Agriculture for women. The Synod of Blantyre is taking agriculture seriously. Churches are encouraged to

Profile

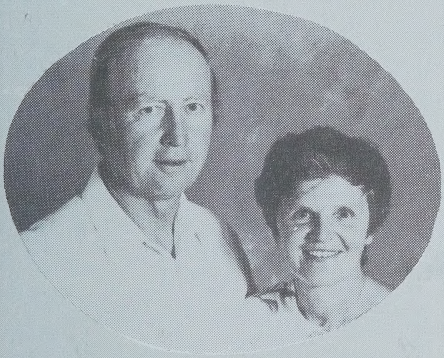
The Rev. Margaret (Peggy) Reid is a joint appointment with the United Church of Canada and The Presbyterian Church in Canada. She is serving with the CCAP (Church of Central Africa Presbyterian) at the Chigodi Women's Centre near Blantyre, Malawi, Africa. Chigodi is a lay training centre designed specifically for the needs of women in the CCAP.

Peggy is a registered nurse, and has a Masters of Religious Education degree (1982) and a Masters of Divinity degree (1984), both from Emmanuel College, Toronto. She was ordained by the Maritime Conference of the United Church of Canada in 1984.

follow modern methods of agriculture, and forestry. Blantyre Synod is possibly the only Synod with a full agricultural programme and with its own full-time Agricultural Supervisor, David Barrie, who is seconded by the Presbyterian Church in Canada.

Although course topics vary, they include such common topics as women in the Bible, women in the Church, first aid (theory and practice), food and nutrition, AIDS, importance of literacy, child-spacing, and Biblical studies.

Profile



David and Miriam Barrie have been appointed as volunteer missionaries to the Synod of Blantyre, Church of Central Africa Presbyterian, Malawi, to oversee the Domasi Agricultural Extension programme. David will be responsible for encouraging small scale farming among Christians and village people, and encouraging high yield crops. They reside at Likhubula House, a retreat centre which has established small scale poultry, vegetable and fish farming.

David has a diploma from the Ontario Agricultural College and farmed for many years. Miriam, in addition to raising a family of four, obtained her ARCT and taught piano.

How the Centre manages its work depends upon the industry and foresighted leadership of the administrators. Technically, Chigodi Women's Centre falls under the Women's Work Committee (WWC) of the Synod of Blantyre. It is the highest women's committee responsible for women's work within the Synod of Blantyre. It supervises the work of the Centre through a Management Committee, and it also has oversight of the work of full-time church workers in each Presbytery under a Presbytery Women's Committee.

The management Committee appoints its members for a certain number of years, while the WWC recommends its chairperson and requests the General Administration Committee (GAC) to approve its recommendation. The GAC is the highest court of the Synod where administrative matters of the Synod are discussed and forwarded to the Synod meeting for approval.

The Centre's Management Committee is very important for the day-to-day operation of the Centre. It meets several times a year to discuss matters and programmes of the Centre. It supports the work of the Centre and encourages the launching of new programmes according to the prevailing needs among women. A few of these programmes, proposed and adopted by the WWC, are as follows:

- Agriculture for women (theory and practice).
- Development Drama Group, which is widely accepted as a form of entertainment, education and instruction within Malawi, specifically within the Churches.
- Spirituality and faith for school girls between the ages of 18 and 20.

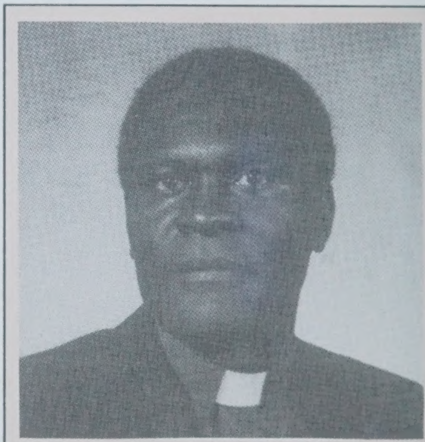
The relationship between both Committees enhances and invigorates work among women from congregation to presbytery and synod levels, and the Centre remains the hub for implementing the Committee's deliberations. Within the Synod, many people have participated in courses at the Chigodi Centre.

However, many who apply for a course at the Centre cannot be considered. The Centre cannot cope with the increasing demand for accommodation. Secondly, unlike the other training Centres (Chilema and Likhubula Youth Centre), Chigodi does not have any outside sources of income.

The Synod does provide a grant for the Centre's development (salary for the matron, cooks, night watchmen and grounds men). As a result of this the Centre has long standing projects which cannot be implemented. If a few houses were built at the Centre as income-generating projects, as they are at Chilema and Likhubula, some of the everyday needs of the Centre could be met.

A "Special Gifts Catalogue for 1991-1993" prepared by the Synod of Blantyre on the Chigodi Women's Centre includes this excerpt: "The role of women in the life of the Church is vital. Their participation would be cultivated through courses and practical learning. ... It is hoped that in the near future the Synod will consider ordaining women to the ministry. Further, lay women leaders ought to be encouraged and literacy among women should be promoted.... Funds are needed to support this work. Suggested units of $20.00 and $50.00".

Pray for the Synod of Blantyre as it continues to promote its work among women.



The Rev. Tom-Hunter Kapengule and his family have just returned to Malawi after his three-year term as associate minister at St. Andrew's Hespeler, Cambridge, Ontario. Tom and his wife Mabel came to Canada with six of their seven children following a visit to Malawi by the Rev. Wallace Little.

Little, senior minister at St. Andrew's, encouraged his congregation to bring Kapengule on an exchange experience to fill the opening for an associate minister. The exchange was the first instance of a minister from a Third World country serving in a Canadian Presbyterian Church for such a length of time.

The exchange may have benefited the Kapengule family and provided Tom more grist for his ministry. But the presence of the Kapengules in Canada was an education for the Cambridge congregation in understanding and appreciating a Third World country to say nothing of what African churches can teach Canadians in their enthusiasm and commitment to the Gospel.

"I" - Witness

"Blessed are those who have not seen, and yet believe."
John 20:29 RSV

It's not always easy to trust God. I am not going to tell you it is easy. It's not easy to ignore your doubts. I am not going to tell you it is easy.

In fact, six days ago when I lost my son, I forgot to trust God - and I had real doubts about ever seeing Oliver again.

Last Monday, in a very crowded food court, in a very busy mall, in the "evil" city of Toronto, I lost my two-year-old son. I took my eyes off him for eight or ten seconds and when I looked back, he was gone.

During the next several minutes I wasn't praying - I was too busy panicking! I didn't trust God - I was too busy being hysterical.

Kathy, my wife, and I searched for at least ten or twelve minutes. We had our two daughters with us (I hadn't lost them); so it was difficult to keep them calm and to frantically search the immediate area.

Finally, I found Oliver - in the arms of his mother. Kathy was with a security guard and a woman who was helping us look.

I forgot to thank God; I was too busy hugging Oliver and telling him he was grounded for the next fourteen years.

So I am not going to tell you you shouldn't have any doubts. Thomas had doubts but Thomas was also willing to be proved wrong.

(Mark B. Gaskin, Exeter, Ontario.)

Tribute to a Friend

A friend,
A friend to all who came within her sphere.
My friend,
When I was in need
She gave her undivided attention.

She was a light,
A light that came from God.
Loaned to us awhile
To light the path that leads to Heaven.

Mourn? I say rejoice!
Rejoice that such a one
Walked the path with us
To light our way,
Loaned to us awhile from Heaven.

Flora Cleghorn

WOMEN OF THE NEW TESTAMENT

M	A	R	T	H	A	I	L	U	J	Q	A	D
M	A	P	Y	A	A	C	B	L	B	E	E	N
L	I	R	A	D	O	H	R	A	O	G	N	A
E	R	I	Y	A	H	A	E	T	A	E	B	O
B	M	S	R	M	S	A	I	D	O	R	E	H
E	A	C	A	A	A	A	E	L	E	I	D	T
Z	N	I	M	R	N	G	M	B	E	B	D	E
E	U	L	E	I	L	N	D	H	M	B	L	B
J	U	L	I	S	C	H	A	A	O	A	A	A
H	S	A	P	P	H	I	R	A	L	E	L	Z
A	I	R	B	I	A	B	A	B	A	E	E	I
A	O	T	A	A	R	B	A	B	S	B	N	L
A	L	N	G	M	A	A	E	U	N	I	C	E

ANNA
DAMARIS (Acts 17:34)
ELIZABETH
EUNICE
HERODIAS
JEZEBEL (Rev. 2:20)
JULIA
LOIS
MARTHA
MARY
MARY MAGDALENE
PRISCILLA
RHODA (Acts 12:13-16)
SALOME
SAPPHIRA

-- Thanks to Jim Phillips for "Women of the New Testament"

IN MEMORIAM

Amber Wood

Amber Wood was born Amber Tresham on December 21, 1898 in Iowa and died on August 21, 1991 in Vancouver. In 1920 she sailed to India as a missionary under the Nazarene Church. There, in language school she met Dr. Clarence Wood who was with the American Methodist Church. In 1930 they began work under the Presbyterian Church in Canada and served around 50 years mainly in the Bhil field.

Amber is survived by her son and daughter and seven grandchildren.

The funeral services were conducted by the Rev. Jack Mills, minister of Fairview Church, Vancouver.

Jean Campbell Rumball

Jean Campbell Rumball (nee MacLean) age 87 years, died peacefully in hospital in Almonte, Ontario on August 24, 1991. She was the beloved wife of the late Rev. Paul Rumball, and dearly loved mother of Janet (Mrs. Larry Oglesby) of Freemont, California, and sister of Mrs. Edith Jefferey of Renfrew, Ontario.

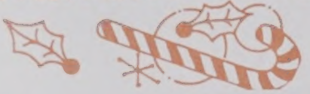
Jean Rumball graduated in 1928 from the Presbyterian Missionary and Deaconess Training School, Toronto. She spent a year in Korea studying the language, after which she assumed her work with the Korean Christian Church in Japan. There she met Paul Rumball whom she married in 1940. In 1941, due to the war conditions, they returned to Canada. From 1946-1948 they served as missionaries for the Presbyterian Church in British Guiana (now Guyana).

In 1949 they returned to Japan where they continued their work in the Korean Christian Church until 1954. Back in Canada they served in churches in Ontario and Quebec for the Presbyterian Church in Canada.

On retirement in 1975, the Rumballs resided in Almonte where they were valued members of the Almonte Presbyterian Church congregation.

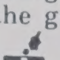
Jean Rumball was a lifetime Honorary member of the Women's Missionary Society and participated actively in local WMS groups wherever she was situated. From 1971-73 she was President of Toronto Presbyterial and from 1980-81 President of Lanark-Renfrew Presbyterial. Over the years she was also involved in PYPS, CGIT and Sunday Schools.

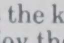
Mrs. Rumball will be missed by her many friends in Japan and Canada.



GIFTS THAT LAST

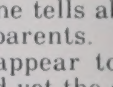
Children, youth and adults all like to receive books as presents at Christmas. They are gifts which go beyond December 25th. They can last for years. They are also gifts that can be shared with others. Parents can buy books for children. Children and youth can buy books for parents. If we shared like this we might all develop a new hobby -- reading for the sake of pleasure! Try some of the following and see if you like them.

Give It With Love, Christopher *by Patricia McKissack.* Christopher is an impulsive young boy whose actions sometimes get him in trouble. And he's really in hot water this time! Your child will enjoy following Christopher as he attempts to solve his problem, and will learn -- as Christopher does -- that giving is made more precious when the gift comes from the heart. $6.50. 

Another book by the same author is **The Children's ABC Christmas.** At the beginning the author says: "One by one, A to Z, the children come to see Jesus." Using the typical backdrop of a children's pageant as an example she says,"Some skip; others trip onto the stage. Some are poised and well-rehearsed, others collapse into a puddle of giggles or maybe tears. No wonder Jesus said, '... for of such is the kingdom of heaven'." You'll enjoy the artwork in the illustrations as well the author's way of retelling the old story of Jesus' birth. $5.95. 

All Paths Lead to Bethlehem is another Christmas story *by Patricia McKissack.* This time she shares the authorship with *Fredrick McKissack.* The illustrator is Kathryn E. Shoemaker. In between snippets of the story from the scriptures, an explanation is given of how Christmas is celebrated in many countries. $6.95.

Still another book from these prolific writers is **God Made Something Wonderful**. It is a good example of how the story of creation should be told. Using some beautiful illustrations by an artist who is called Ching, the authors tell the story of God creating the world. Most books relating the story of creation emphasize what was created and how long it took. In this book the emphasis is on the action of God: "Without God's action, creation could not have taken place". As you read this book to children you may wish to talk about the responsibility we have been given by God to take care of creation. $5.95.



The Education of Little Tree is a true story *by Forrest Carter* which grew out of his own life experiences. This story will make you both laugh and cry out loud. You will feel deeply for this boy as he tells about living with his grandparents. His grandparents would appear to be uneducated people, and yet the education they gave him from their love of literature, nature and especially family, is perhaps more lasting than anything he would get from his actual "educational" experiences. Someone has described this story as being another tale like "Tom Sawyer" or "Huckleberry Finn". If that is true this book will be around for us to enjoy for a long time. $12.75.

Also Available from the Book Room

Consider The Flowers *by Kyo Bun Kwan.* Meditations in Ikebana. Colour photographs of Japanese flower arrangements combined with meditations and scripture quotes. $9.75.

Meditations Now *by Leslie Brandt.* Contemporary, day by day meditations based on a scripture portion with a concluding prayer. $11.95.

God's Masterpieces: A Book of the Bible. *Readings and Meditations by Douglas Cleverley Ford.* The author considers fifteen passages from the Old Testament, and fifteen from the New Testament. Through his thoughtful commentary he offers the reader a fresh appreciation of some of "God's Masterpieces." $9.50.

Earth-keepers *by Art and Jocele Meyer.* "All is not well with the earth and its people. Never before has there been such a need to understand so many environmental problems and act on them." (from the authors' preface) A book to be read, studied and acted upon. To assist the reader, each section includes "earthkeeper's response," discussion questions and a resource list for further reading. $15.95.

Extending The Table: A World Community Cookbook *by Joetta Handrich Schlabach.* This spiral-type cookbook celebrates the variety of cookery around the world--across borders and across cultures. It will be a much appreciated gift. $18.95.

NRSV - New Revised Standard Version of the Bible. A good quality hard back edition of the Bible with study helps. $12.95.

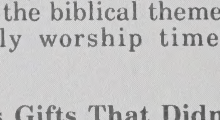
Christmas Services for Children:
- To You Is Born
- That Special Night
- The Angel's Song

Dramatic presentations of the Christmas story with music and complete instructions. Designed to be usable by small and large congregations alike. $1.40 each.

My Read And Do Bible Story Book *by Debbie Trafton O'Neal.* Fifty stories from the Bible with songs, fingerplays and projects which reinforce the biblical themes. Ideal for family worship times. $15.50.

The Christmas Gifts That Didn't Need Wrapping *by Dandi Daley Mackall.* The children in this story learn something about giving as they prepare to celebrate Jesus' birthday. Full colour book for 3-7 year olds. $5.95.

Before I Go To Sleep -- Bible Stories, Poems and Prayers for Children by Ann Pilling. This beautifully illustrated book with dust jacket is a gift book to read and treasure. $19.95.



Order From:
The WMS Book Room
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

Please do not send payment with your order. An invoice (including postage and GST) will be sent with your book(s).

These resources have been prepared by Lois Powrie, Secretary for Children's and Teenage Work, and Dorothy Ruddell, Book Room Manager.

FILMS/ RESOURCES

STUDY RESOURCE

"Shimon" (Fingerprint), a 27-minute, $\frac{1}{2}$" VHS is available for rent from Communication Services.

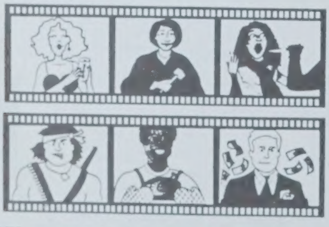
Released in March 1990, "Shimon" is a documentary focussing on the discrimination faced by minorities in Japan. "Shimon", which means fingerprint in Japanese was filmed on location in Japan and the United States.

In "Shimon", a Korean Atomic Bomb victim, a Korean laborer, a Korean and Chinese Fingerprint Refuser, Roy Takumi, of American Friends Service Committee and others are interviewed.

Order from:
Communication Services,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Telephone: 416-441-1111
Rental $8.00 or AVRL membership.

BREAK THE LIES THAT BIND:

A reflection/action workshop program on sexism in the media.



The publishers of *Media & Values* magazine have produced a resource that helps people explore how television and mass media influence their self-image and behaviour as males and females.

The Workshop Kit contains six 60-90 minute sessions designed for adult or teen groups; a 4-page step-by-step leader's guide for each session, reproducible handout masters and license to reprint, recommended audio-visual resources and one each of *Men, Myth and Media* and *Redesigning Women.*

Groups can explore questions like "Why do males dominate the use of VCRs and remote controls?" "How can parents counteract the impact of gender stereotypes and sexist images on their children?"

Individuals can then deal effectively with the influence of the mass media on their lives.

Break the Lies that Bind can be ordered for
$23.95 from:
Center for Media and Values,
85 St. Clair Avenue East, Rm. 500,
Toronto, Ontario M4T 1M8

New! Greeting Cards from PWS&D

This year PWS&D is providing greeting cards for sale in support of its ongoing program of relief and development. All the proceeds (approximately 60 cents per card) will go directly to overseas work.

The cards are attractively printed on glossy stock and feature photographs by Fred Sharp, whose work also appears in the new PWS&D brochure. The pictures are of women and children in Central America typical of those assisted by PWS&D projects.

Cards measure approximately $3\frac{3}{4}$" x 6". They are blank and can be used as greeting cards or occasional notes.

Available from the Resource Distribution Centre in packages of six, envelopes included, with two cards of each picture.

Cost: $6.00 per package plus 6%, P.S.T., G.S.T. Send no money; invoice will be sent with cards.

Order from: Resource Distribution Centre,
The Presbyterian Church in Canada,
50 Wynford Drive, Don Mills, Ontario M3C 1J7. Phone: 416-441-1111

Forward In Faith

Finance, income, expenditure - are basic to our personal life, to our families and to organizations. How do we make the figures balance on both sides of the ledger?

For 1992, the total estimated expenditures for the WMS (WD) are $1,398,004. Included are $786,700 for 16 staff members and their expenses (56% of the total), $400,000 for the Board of World Mission (29% of the total) and only 11% for Council and office expense.

At the Council Meeting in May, the delegates considered how to raise that amount of money. If the Synodicals raise only 90% of the objective, as they have in recent years, then $200,000 would have to come from interest and bequests; this is most likely beyond our means. Therefore we face a serious situation, and the decision of the Council was very positive: to accept the estimated expenditures as the Society's commitment for 1992 - and to use every means possible to raise that amount of money. To this end they recommended that in the coming year we concentrate on Stewardship - our response to our faith.

If each member in 1992 gives $1 per month ($12 in 12 months) more than in 1991, we should be able to meet our commitments. There are some who cannot afford that increase: there are some who can do much better, and augment the givings of those who can't. There are some who increase their givings each year by more than that amount. And many groups find ways to add funds to their personal givings.

That is what Stewardship is about - your prayerful consideration of the needs of our Society. Let us go "Forward in Faith".

Retirees Report

In early June the WMS office was delighted to hear from former co-worker, Mavis Hyndman. Mavis retired to Calgary in 1988 where, it seems, she and longtime friend Ron Graham renewed their acquaintance.

Mavis, Ron and another friend Betty, were very involved in caring for Margaret Nutt (May Nutt's mother) who lived nearby and was ill at the time.

From helping Margaret, Ron and Mavis went on to 'Adventure Tours', walks, crib games and finally, a proposal.

Mavis J. Hyndman and Ronald S. Graham were married at Grace Presbyterian Chapel, Calgary at 11 a.m. on June 26, 1991. Congratulations Mavis and Ron.

- Ron and Mavis Graham

CHRISTMAS WORSHIP SERVICE

Hope and Expectation

by May Nutt

Call to Worship
God is with us, terribly and simply with us.
Let us ponder anew the magnitude of God's gift to us.

Hymn: O come, all ye faithful - Book of Praise 120

Confession (unison)
O Lord, our God, we gather to worship you knowing that we have failed to be sensitive to the invasion of your spirit. As Jesus brought a new tide of hope and courage, faith and love to Bethlehem may our lives be enriched that we too may reach out to others with that same spirit. In Jesus name we pray. Amen.

Reader I
Christmas is a time of hope and expectation -- the kind of hope and expectation that is expressed by old testament prophets like Jeremiah and Isaiah.
Let us listen as they speak to us:
Jeremiah 33: 14 - 16
Isaiah 11: 1 - 5
We too in our day long for the presence of God in our lives and in the world. We hope that God will establish a world of justice and peace in which all things are in accord with God's righteous and holy will.

Reader II
God's answer to the world was to send a baby. Let us hear the story with new ears:
Matthew 1 : 18 - 24

Just a baby . . .
  Yes, I guess he was,
  and probably red and wrinkled too,
  and maybe bawling.
It happens every day in hospital or hut;
  as we have just now spoken,
  one was born; another died of malnutrition.
Just a baby?
  No one who ever pressed soft flesh
  or felt a little beating heart
  has ever said, "just -- a baby".
  Nor did his mother Mary
  or father Joseph standing there.
Instead they wondered what lay in that creche;
  of hopes for nation fettered,
  what healing in those hands

or teaching from his lips.
But did they have a clue
of what was now set free upon the earth
of love's explosion?
As once again we look on Mary's baby,
do we yet know the meaning,
or power for our lives to bring us hope,
the revelation that because he loved and died,
there never was, nor will there ever be,
just - a baby.

(from *A Christmas Quartet* by John Congram, Editor, *The Presbyterian Record*, December 1989. Used with permission.)

Hymn: Come, Thou long-expected Jesus - Book of Praise 114

Reader III
What is our response to God's gift to us? What are fitting expressions of our gratitude?

Can we prepare ourselves in this advent season to receive anew and understand more fully Jesus' coming?

Can we forget our hurts, our angers, our bitterness and concentrate our concerns on others?

Can we focus our efforts on the ways salvation can become a reality for the whole world?

Can we say as did Simeon in

Luke 2:29 - 32 (NRSV)
"Master, now you are dismissing
your servant in peace,
according to your word;
for my eyes have seen your
salvation,
which you have prepared in
the presence of all peoples,
a light for revelation to the
Gentiles
and for glory to your people
Israel."

Let us also respond by making our offering.
(the offering will be received)

Prayer: With grateful hearts we bring our gifts to you Lord remembering the greatest of gifts your Son, our Saviour. Be pleased to use these gifts for the extension of your kingdom here on earth. In Jesus' name we pray. Amen.

Hymn: O little town of Bethlehem - verses 3 and 4 - Book of Praise 130

Responsive prayer:
Leader: For the words of forerunners who helped all of us through the ages look in the right direction for you
All: We give you thanks, O God.

Leader: For Mary and Joseph who helped in carrying through your plan by raising Jesus in a family and thus giving new meaning and dignity to all homes and families
All: We give you thanks, O God.
Leader: For the humanity of Jesus through which we are able to more clearly see the way we should live our lives
All: We give you thanks, O God.
Leader: For the resurrection of our Lord Jesus Christ and his victory over death
All: We give you thanks, O God.
Leader: For the joy of this season - the good news, the goodwill and the good gifts that are the result of Jesus' coming
All: We give you thanks, O God.

Leader: When Christians are suffering persecution...
All: Lord, help us use our gift of love.
Leader: When confusion, depression, hatred, violence, lust and greed take over our lives and the lives of those around us...
All: Lord, help us use our gift of love.
Leader: When hunger, disease, injustice are evident in our world...
All: Lord, help us use our gift of love.
Leader: When barriers between people and nations separate us one from another...
All: Lord, help us use our gift of love.
Leader: When sorrow and anxiety touch the lives of those we know...
All: Lord, help us use our gift of love.
Leader: When we take for granted our high standard of living...
All: Lord, help us use our gift of love.

Hymn: The Baby in a Manger Stall (From *A Singing Faith* by Jane Parker Huber, 1981) Tune: Tallis' Canon

The baby in a manger stall /Is God Incarnate for us all,
As God, true God, the only One,/Is born on earth as Mary's Son.

We cannot keep the Saviour there,/For Christ is meant for everywhere,
Not just for shepherds' watchful eyes,/Nor for a wise man's valued prize.

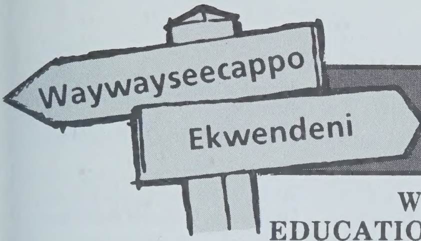
As God's own person here on earth,/Christ came to show us human worth,
So Jesus cannot stay a child,/Dependent, gentle, meek and mild.

The Carpenter of Galilee/Must leave his shop and home, as he
Takes up the mission and the pain/Of life and death and life again!

So gladly let us sing and pray/Since Christ is born for us each day,
And Christ is risen with God to reign./Let earth repeat the glad refrain.

Glory to God in depth and height!/Alleluia! from dawn through night!
All space and time in Christ rejoice,/In praise to God, a single voice!

Benediction: Go in peace. Serve the Lord joyfully. Amen.



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Miss Florence Edge,
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Dr. Fraser & Mrs. Karen
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P. O. Box 19,
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Rev. Peggy Reid,
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Drs. James & Rebecca
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Kikuyu Hospital,
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Kikuyu, Kenya

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Rev. Bill Elliott & Mrs. Marie
Rempel,
Ebenezer, Eglise St. Joseph,
Roc-en-Roc, Grande Gaube,
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4 Jordan Road,
Kowloon, Hong Kong

MIDDLE EAST
Rev. Doug duCharme & Seta
duCharme-Ghougassian,
Middle East Council of
Churches,
P.O. Box 4259,
Limassol, Cyprus

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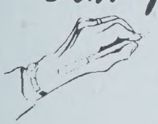
Miss Dawn M. Ross,
159 Route de Ferney,
Box 2100,
1211 Geneva 20,
Switzerland

Dear Friends



Myrtle Macdonald,
23 - 45215 Wolfe Rd.,
Chilliwack, B.C.
V2P 1V5
August 1991

At the end of July I returned from Lesotho (pronounced Lesoothoo) after three months as a volunteer Consultant, sponsored by the Canadian Executive Service Organization (CESO, pronounced keso).

Despite a government coup, and later a riot in which 37 people were killed, the situation settled and the people I went to help, were eager and cooperative. I enjoyed three of the best months of my life. The people of Lesotho are called Basotho (plural), Masotho (singular) and the language Sesotho.

The military coup that took place the end of April ousted three corrupt long-term ministers. The new leaders, though less experienced seem to want to bring democracy to the country. They quickly brought in consultants from Canada to draw up a new constitution, and it was passed in parliament before I left. Elections are promised for 1992, and political parties have been given freedom to campaign and publish newspapers.

This is a constitutional monarchy. The king was expelled the end of 1990, and his son was crowned. The queen mother is greatly respected. It is an underdeveloped highland arid country, surrounded by the Republic of South Africa. A large percentage of its men work in mines in RSA, and because of sanctions, many are now unemployed.

The riot came as a result of a woman thought to be a shoplifter, in a foreign-owned shop, being beaten to death by Basotho employees. People somehow blamed the foreign owners, and they expressed resentment that shops were not owned by Basotho instead of foreigners (from Taiwan, India and RSA, etc.) Burning and looting resulted.

I was at work in the Nutrition and Home Economics office of the Ministry of Agriculture. Senior staff had gone to meetings in other parts of the city. Only a typist, a gardening assistant, and a nutrition assistant were with me at 10 AM when rioting started a few blocks away near the bus stand, and spread around a traffic circle near our building.

We watched looters trying to break shop windows, and police using tear gas from time to time. People ran up the hill behind our building carrying suitcases, shoes and blankets they had stolen. My three companions were very agitated, and shouted at the people below. I kept returning to my desk to add a few more words to a report I was writing.

During a lull at about 1 PM three rural Nutrition Agents who were in the city on a Bakery course, arrived and told us how they had been blocked from coming, and what rioting they had seen. I had prepared a special Indian lunch for them, so we finally ate, though none too calmly.

Our telephones were working, so we did expect our driver to arrive as soon as he was able to get through. He came about 2.30. We all crowded into the car, and he dropped me off at my apartment. I had not been there 15 minutes when a Canadian I had not met before, came to evacuate me to a hotel. Why? Because my apartment building was owned by an Indian whose shop was being looted. That night and next day in the hotel I heard many accounts of injury.

When I returned to my assignment I visited eight of the ten districts of Lesotho, and found the staff eager to help me get on with the task of getting to know the work of all members of the Division. There are several at headquarters, and there are about 135 field workers, stationed in the ten districts of this rugged mountainous country. It was my task to put into words the roles of each category of staff, and to help develop policy statements. The old policies and job descriptions were no longer accurate or comprehensive enough to describe all the work these home economics workers are doing, and want to do. I was impressed with what they have accomplished, and with their professional commitment.

All the headquarters and field staff are graduates of Lesotho Agriculture College, in either the two-year certificate or three-year diploma course in Nutrition and Rural Development. They try to improve the quality of home life of the villagers through gardening, cold frames (which they call grow holes), water channels and borders to prevent erosion from sudden heavy rainfalls, economic use of fuel and water, hygienic facilities, handicrafts, sewing and remodelling of old clothes, preservation of vegetables and fruit (through bottling, solar drying and root cellars), heavy labor-saving measures, improved nutrition and so on.

In each district one or two Senior Home Economics Agents (HEAs) supervise the work of the ten or more HEA's who live in a rented village house central to their four to six villages. They travel on foot or by public buses, where there are roads. A few travel on horseback, the indigenous mode of travel. The SHEA's work with the District Agricultural Officer and they liaise with many agricultural specialists, such as soil conservation, range management, poultry and livestock workers.

There are forestry workers also who are trying hard to develop forests, for the hills are covered only with grass and an evergreen shrub that looks like bonsai, stunted and probably very old. The SHEA herself, or a HEA of her choice, visits the local hospital regularly to find out the names and addresses of seriously malnourished children... so that they can make home visits to teach the families how to improve their gardens and infant feeding practices. In each district the SHEA or a HEA visits the prison to teach nutrition and home economics to prisoners and their caretakers. Nearly all the HEA's also visit schools in their area to reinforce the teaching of nutrition in the school curriculum, encourage improvements in school gardens and in the menu of the noon meal provided at school for the children.

They are now also taking an interest in recycling of garbage and in campaigns to "Keep Lesotho Clean", and in more frequent fruit tree planting days. The HEAs also visit small Health Centres run by Ministry of Health nurses, where they teach nutrition to the mothers and volunteer Village Health Workers.

Lesotho is one of the world's largest producers of mohair and wool, but little progress has been made in learning to produce high quality even yarn. The women prefer to buy imported yarn for their knitting. They do not generate much income that way. I therefore recommended that volunteer consultants be invited to help them improve the wool and mohair spinning and weaving. I think they could produce high quality Harris tweed. They could also learn to tan fine leathers and to make fine leather gloves. They do produce some good heavy leathers (pigskin, sheepskin and cowskin) and one or two industries make jackets and excellent purses.

Because of the curfew, evenings I wrote "Basotho-Canadian Health Cookery" with lots of input from the staff, especially about traditional vegetables and recipes.

During the weeks of curfew from 6PM to 6AM I got to know some of my neighbours: a Scottish couple and little daughter; an American diamond buyer and his wife and family; some noisy young Lesotho Airways pilots, and others.

As part of my getting to know Lesotho, I flew one day with the Flying Doctor and his team of a Pharmacy Technician, Dental Technician and Bookkeeper to a remote Health Centre. There a Nurse Clinician and Nurses Aide reside. I saw many patients as well as a Maternal-Child Clinic.

I also discovered that Freestone peaches grow well there, though the altitude is 6500 feet above sea level. It was a thrill to look down from the plane on the fields and inaccessible villages, and despite the arid climate to see many springs and streams high in the mountains. That week I had been studying, with the help of Scripture Union Daily Notes, Isaiah chapters 40 to 53. I saw remarkable correlations which gave me hope for the barren hills of Lesotho to become covered with fruit trees of all kinds, both people and land blessed by God.

A large number of the staff of the Nutrition and Home Economics Division are practising Christians. A senior staff member took me twice to the palace Monday noon for a prayer meeting. I was asked to give my testimony there. Later I met the Queen Mother. I actually curtsied, the first time I have done that. Another day I was taken to the 28th birthday celebration of the king. All the items on the programme were dignified and on time, so unlike what I was used to in south-east Asia. The king's bodyguard look like the RCMP in their red ceremonial jackets, and they ride gorgeous horses. Some of the guards were trained in Canada.

With warm good wishes,
Myrtle Macdonald

IT'S TIME TO FOCUS IN ON THE 1993 PRESBYTERIAN CHURCH CALENDAR THEME "THE DECADE OF THE CHURCHES IN SOLIDARITY WITH WOMEN"

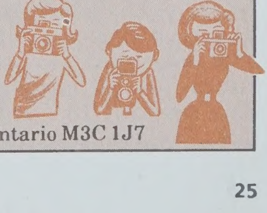
This theme of the World Council of Churches which is also a Mission Study theme for 1992-93, seeks to encourage the churches to become "more open to the full humanity of women" and to recognize "the women that the churches baptize into Christ."

Send only original, horizontal, 35mm colour slides, up to a maximum of 12 per contributor. Your slides will be under lock and key while in our possession; however, should they be damaged or lost while in our care, we will be responsible only up to $75.00 per slide.

Write a brief description of each slide (no more than two lines), including the location, explaining how you think it fits the theme.

REMEMBER:

- You will receive $75.00 for EACH slide that we use.
- We will return all slides to you.
- Deadline for mailing slides: **FEBRUARY 14, 1992**



MAIL TO: The Presbyterian Church Calendar Committee
Attn: Carole Gibson, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

In the World

EARTH CHARTER STATEMENT

On the initiative of the World Council of Churches (WCC), some 50 representatives from religious communities and organizations around the world met near Geneva at the Ecumenical Institute at Bossey (8-10 August) to produce a statement which is hoped will have major implications for the Earth Summit Conference which is to take place in Brazil next year (1-12 June, 1992). The meeting was organized by the working group of Religious Communities of UNCED (United Nations Conference on Environment and Development).

The declaration and statement of principles for an Earth Charter formulated by the group will now be presented to the UNCED Working Group III which is presently in session at the United Nations in Geneva, Switzerland. An Earth Charter is to be adopted next year during the Earth Summit in Brazil. In their proposals, the working group especially considered the "unity of the human family and the oneness of the earth, and particular beliefs of various religious traditions". [EPS]

YWCA URGES PROTECTION OF ENVIRONMENT

A quadrennial meeting of the World Young Women's Christian Association Council (in Stavanger, Norway, 25 July-3 August) resolved to urge a united action through the next four years to protect the environment, to support continued development to Central European associations, and to work for the implementation of United Nations resolutions on Lebanon and Palestine.

The meeting, which brought together 550 women from 80 countries representing all regions of the world, noted that environmental degradation was threatening many parts of the world, and singled out the Pacific region which, delegates said, was the testing ground for nuclear weapons and dumping of chemical weapons. The meeting resolved "to support action, including political lobbying and environmental education programmes, to keep the Pacific nuclear-free...." [EPS]

THEOLOGICAL EDUCATION DISCUSSED IN NICARAGUA

Representatives from 19 theological schools and ecumenical centres in Latin America met (14-18 July) near the city of Managua, Nicaragua, to discuss "Theological Education in Survival Situations".

The participants noted that their primary concern is the survival of the peoples of Latin America "facing unprecedented poverty, the disintegration of social infrastructures, ecological devastation, and incalculable human suffering" under the current economic, political and ideological "onslaught".

The participants also heard a report from Guatemala which said the theological formation in Latin America "takes place in a context in which the majority of the population has lived in conditions of marginality and survival for 500 years". The participants agreed to commit themselves to the use of the limited resources for theological training. [EPS]

FIRST PRESBYTERIAN WOMAN ORDAINED - BRAZIL

Maria Luiza Rückert, 41, has become the first woman to be ordained as a minister in the United Presbyterian Church of Brazil. Rückert was ordained (9 July) in the town of Belo Horizante. Brazil has the largest Presbyterian constituency in Latin America, with approximately one million members related to six Brazilian denominations and an equal number of non-Portuguese-speaking groups. [EPS]

LUTHERAN WOMEN ORDAINED

The United Evangelical Lutheran Church in India (UELCI) ordained its first women ministers (8 September) at Gurukul. Prasanna Samuel and Parimol Kisku have become the first women to be ordained by the UELCI. [EPS]

LUTHERANS ALLOW INFANTS TO LORD'S SUPPER

The Evangelical Lutheran Church in Canada (ELCIC) adopted (11 July) a statement which in effect permits the communing of baptized members from infancy, making the ELCIC the first major Lutheran Church in Canada to do so. Delegates to the third biennial national convention of the ELCIC approved a "Statement on Sacramental Practices" which outlines theological bases and practical guidelines for the sacraments of Holy Baptism and Holy Communion. [EPS]

IMPROVING AID TO SUDAN

Church agencies involved in southern Sudan have formed a consortium to improve the effectiveness of their combined aid programmes to the area, according to a 20 August press release from the Sudan Emergency Operations Consortium (SEOC). The member agencies of SEOC are Caritas Internationalis, the World Council of Churches and the Lutheran World Federation. One of the immediate tasks the consortium will undertake is to mobilize resources needed "to sustain the relief effort to people in the besieged towns of southern Sudan as well as rural areas frequently inaccessible because of poor infrastructure". [EPS]

STOP MILITARY AID TO EL SALVADOR

Salvadoran Lutheran bishop Medardo Gómez has called on the churches of the world, especially those in the United States, to 'join in a campaign of prayer and fasting' aimed at convincing the US Congress not to approve military aid to El Salvador, according to a report from Latin America Press. Gómez, a leader of the National Debate for Peace, said Salvadoran church leaders were asking their counterparts in other countries "to say no to the military aid ... because it contradicts and damages the peace process that we are pushing forward in El Salvador". [EPS]

BWM

CANADA

Armagh House, a former home for young women in trouble, held its official reopening as a Second Stage facility with eight one- and two-bedroom apartments for women and children who have been abused. Mrs. Marjorie Hay introduced the many volunteers, members of the community and municipal, provincial and federal government representatives who had been instrumental in achieving this transformation.

Over 100 people witnessed the cutting of the ribbon by Her Honour Mayor Hazel McCallion, Marjorie Hay, John Haist, Margaret Harrington, and Dr. Robert Honer. The Rev. Harrold Morris, Past Moderator of the P.C.C., led in prayer.

In the Society

PRESBYTERIAL

The 3rd Annual Rally of **Brandon** and **Winnipeg** Presbyterials was held at First Church, Portage la Prairie, Manitoba on June 22.

The rally began with a singsong, a Worship Service and a report of Congress '91 given by Norene Willson and Ina Borger. We then divided into six discussion groups with two topics - taken from Congress '91 - "If the Trinity gave a banquet" and "Writing a Poem". This activity was enjoyed by all.

After lunch we had another singsong. The piano was played by Sara Keddy.

The Council report was given by Jean Campbell, Gloria Kennedy and the Rev. Blake Carter, AEC. Also given was a report of General Assembly by the Rev. Florence Palmer, Superintendent of Missions of Manitoba & Northwestern Ontario and Doris Binding.

The Annual Meeting of **Barrie** Presbyterial was held in St. David's Church, Vankoughnet, Ontario on May 7, 1991. Members were welcomed by Irene Boyes, member of Council. Devotions were led by the Mansfield WMS, addressing the theme "Freed to Live". A memorial service was held for Kathleen Galbraith, President of Presbyterial, who died in March. Special music was provided by Bill Elliott.

Members were welcomed into several local homes for lunch as St. David's could not accommodate them all. Following lunch, Irene Boyes, Vankoughnet, was presented with an honorary life membership, in recognition of her service to Barrie Presbyterial.

Guest speakers, Nan and Hubert Budding spoke of their work in Nepal. The position of women and the poor economic conditions of that country are of great concern. Catherine Bray, Synodical Presbyterial, installed the officers. Closing benediction was given by incoming President, June Campbell.

"Freed to Live" was the theme for the **Barrie** Presbyterial Fall Rally held in St. Andrew's, Orillia on September 17. June Campbell, President, presided and welcomed members present.

The devotions were led by Knox, Midland WMS and told the story of Esther's leadership in freeing her people. Two solos were sung by Colleen Greidanus.

Following a short business session, Bible Study was held in eight groups based on "Talented, Tired, Beautiful Feet".

Irene Boyes introduced guest speaker, Ted Ellis on furlough from Taiwan. His vivid picture of life in this growing materialistic country drew many questions from the group. Bee Mathers thanked Mr. Ellis.

A Communion Service was led by the Rev. Dr. Eric Beggs, St. Andrew's, and the Rev. Sandy Tryfogel, St. Mark's, Orillia, Moderator of Barrie Presbyterial.

Ninety-six members of **Bruce-Grey** Presbyterial gathered in Geneva Church, Chesley, Ontario on September 12, 1991 for their Fall Rally. President Ethel Miller of Owen Sound greeted those in attendance and made introductions.

Carol Mackowski assisted by Dorothy Lamont, Gail Connor and Eleanor Thompson introduced the study on Japan. Dorothy demonstrated the techniques of *Ikebana* (Japanese flower arranging) while Gail taught the art of Japanese paper folding known as *Origami*. Eleanor presided over the Tea Ceremony providing the women with the opportunity to sample *Sencha*, a Japanese summer tea. Bernice Gowan supervised the Book Display.

The women of Chesley served a delicious salad lunch. Clare Ellis of Owen Sound introduced the guest speaker the Rev. Ted Ellis of the Taiwan Theological College. Rev. Ellis showed slides of his work and gave valuable insight into the situation in Taiwan especially that of basic human freedoms.

The closing worship service was conducted by the Burgoyne WMS.

On September 8, 1991, **Chatham** Presbyterial held its Fall Rally at Valetta Church, Tilbury East, Ontario with Bessie Robertson presiding. Rev. P. DeJong welcomed those present and opened with prayer.

Devotions were led by Beth Brennan and Barbara Root of the Laura K. Pelton Auxiliary, St. Andrew's, Windsor. The theme was "How much are we willing to give up for Christ?" Two solos were presented by Bill Farquharson of Valetta accompanied by his sister Beth Olson.

Beth Brennan introduced guest speakers, Jack and Betty Geddes, who spoke of their work in Taiwan. Betty is the inter-board treasurer for the General Assembly; holds Bible studies in her home; visits the jail to talk with Christian inmates who are tourists and have broken the law.

Jack Geddes teaches English and History at Tanchiang University where he is advisor to the Campus Christian Fellowship group. He is presently teaching the history of Chinese art in English.

Isabel Warwick of Knox, Windsor, thanked the speakers. Carolyn Reid of Knox, Leamington gave the courtesies and Mr. DeJong closed with prayer.

On Tuesday, August 20 family, friends and members of the **Edmonton-Peace River** Presbyterial met at the Good Samaritan Home in Edmonton to honour Isabel Taylor and give thanks for the many years of devoted service she gave to the people of Taiwan.

Miss Taylor was featured in the Presbyerian Prayer Partnership on that day. Those gathered enjoyed a sing-song and refreshments. Miss Taylor graciously thanked all for coming.

The Fall Rally of **Glengarry** Presbyterial was held at St. Matthew's, Ingleside, Ontario on September 12th with 52 women registered.

The Rev. Lloyd Smith welcomed everyone and said grace. A delicious pot-luck lunch was enjoyed.

A hymn-sing was led by Vera MacEwen and pianist, Lorna MacGregor. The theme of the meeting was "Commitment - Time Ability".

Annie MacRae, President, constituted the meeting with prayer and "Take Time to Be Holy" was sung. Marianne MacDonald and Muriel Belanger led the devotions which concluded with the singing of "He Leadeth Me".

A Bible Study on the theme was summarized by Maude Fitzsimmons and Mr. Smith.

Marianne MacDonald was congratulated on her appointment to Council Executive.

Fun Time with poems and stories from all the auxiliaries was enjoyed and the meeting concluded with a hymn and benediction.

LOCAL

The Ladies Guild of **Calvin Church, Abbotsford, B.C**. report an interesting 1990-91 season. Highlights included Richard and Miriam Maltby speaking on their years in Kuwait; Jean Nugent leading a trip through Central America and Jean Suter speaking on her work in Benin, French Equitorial Africa.

Several members and some husbands motored to Bellingham, Washington for a Senior's Day in May.

The year concluded with a special tea to welcome Dick and Jane Paul from Zaire who spoke at Sunday worship on June 23.

Calvin Church has an active group of teens. At their first meeting, the Presbyteens enjoyed a popular keyboard artist named Checo. Another assignment was on overcoming fear and loneliness.

In April the Presbyteens held a starvathon and raised $875 to fight famine in third world countries.

The Presbyteens are led by mothers Debbie L'Ecuyer and Carol Lowry.

The Kate McIntyre Auxiliary, **St. Andrew's, Niagara-on-the-Lake**, Ontario presented WMS honorary memberships to Louise Howse and Daisy Elliott at the time of their joint 90th birthdays. Both have been members of the WMS for more than 50 years.

- Louise Howse and Daisy Elliott, St. Andrew's, Niagara-on-the-Lake.

Skye WMS (Glengarry Presbyterial) presented an honorary life membership certificate to Flora Ann MacGillivray, a life membership certificate to Mary MacDonald both of Kenyon Church, Dunvegan, Ontario.

ANNIVERSARY

The WMS, **Duff's Church, Puslinch, Ontario** celebrated its 100th anniversary with dinner and a special programme. Greetings were extended by May Nutt, Executive Secretary WMS; Grace Ogram, Synodical Representative; Mary Fountain, Waterloo-Wellington Presbyterial President; and community church representatives.

Long-time member, Margaret Kerr cut the anniversary cake. A quilt for St. Luke's Lodge, Crieff Hills, was presented by Audrey Bousefield to Maureen Spencer. Doris Gilmour and Mary Kerr conducted an In Memoriam service.

The speaker, Glennys Stewart, used excerpts from old minute books for the theme, "What gifts do you have to give?" Musical selections were provided by Brenda Law, Lois

Photo: Paul McDonald

- The president Isabel Crow and long time member Margaret Kerr cut the cake for the 100th anniversary of Duff's Church, Puslinch, Ontario.

Mast and Wendy McDonald with Helen Schwartz as pianist.

A silver collection plate was presented by Margaret Griesbach on behalf of Crieff WMS. Ruby Edgington and Gillian Mahnke received life memberships in recognition of their service. Isabel Crow, president of Duff's WMS presided. The Rev. Ann Yee-Hibbs conducted the closing devotions.

The Margaret Ramsay Auxiliary WMS of **Hamilton Road, London, Ontario**, celebrated its 30th Anniversary on June 10th. Members of the group were pleased to have Margaret Ramsay of Brantford, Ontario as guest speaker. A number of the original members and special guests enjoyed a delightful evening of sharing past memories and fellowship.

Pictured is President, Muriel Fraser with Margaret Ramsay, cutting the special anniversary cake.

MORE ON THE ENVIRONMENT

Ban on disposable diapers

The town of Saanich, British Columbia, is in the midst of legal battles after passing a bylaw banning the use of disposable diapers. The bylaw came out of concern for the waste disposal problems and health hazards caused by disposable diapers. (A baby will use something like 3,000 pounds of diapers before toilet training. Diapers alone account for about 2 per cent of the contents of landfill sites.) The bylaw would make it an offense to dispose of the diapers, and provides for fines and withdrawal of garbage pickup for repeat offenders. Saanich's action brought swift legal action from Procter & Gamble, which sees the bylaw as a dangerous precedent which is threatening its $400 million-a-year market in Canada.

- Connexions, issue 53, January 1991.

IN REMEMBRANCE

Mrs. May Perry,
Gordon, Burnaby, B.C.

Mrs. William (Agnes) McAvoy,
Central, Cambridge, Ont.

Mrs. John (Freda) Hogan,
First, Collingwood, Ont.

Mrs. Eva Doig,
St. Mark's, Don Mills, Ont.

Mrs. Ruth Robertson,
Knox, Goderich, Ont.

Mrs. Sadie McBride,
Knox, Hornings Mills, Ont.

Mrs. Helen Jackson,
Knox, Fingal, Ont.

Mrs. E. May Hill,
St. Paul's, Leaskdale, Ont.

Mrs. Susie Margaret Ross,
St. Andrew's, Olds, Alberta

Mrs. Dorothy Williams,
Qu'Appelle, Sask.

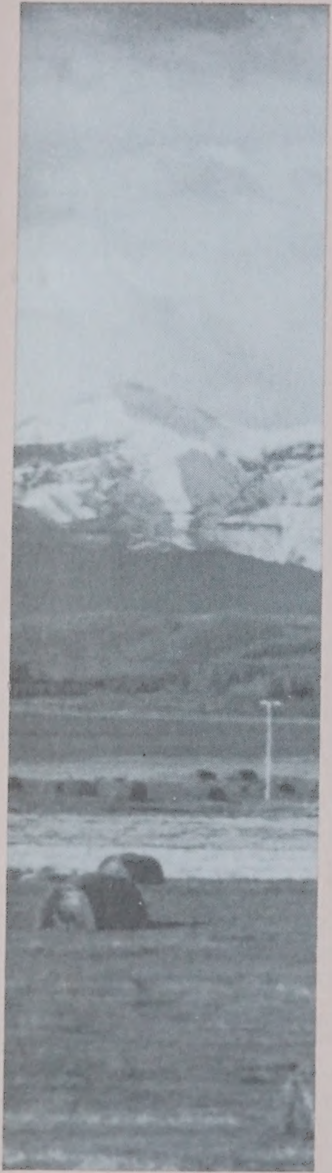
Mrs. Agnes Potts,
Mrs. Ethel Robertson,
Runnymede, Toronto, Ont.

Miss Jessie Grant,
Victoria-Royce, Toronto, Ont.

Laura May McMillan,
Fairview, Vancouver, B.C.

Mrs. Dora Grant,
Knox, Ventnor, Ont.

Mrs. Mary Bremner,
Mrs. Reina Hamilton,
Miss Margaret McCormick,
Mrs. Hannah Stevens, (101),
St. Andrew's, Windsor, Ont.



Different from the World

Seen as diversities:
continents and oceans
icebergs and desert sands
one hundred, sixty-five nations
of five races.

But in God, is there a Oneness?
Can we see the chain of likeness?
Each continent a piece of earth
oceans are water
each race a hue of one
nations are different politics.

Then *difference* - a favourite word
must sublimate to:
one survival
one co-existence.

Because God did not exterminate
Adam and us, His subsequent family.
He gives still another way.
to become His throne-side family
by having sent Christ to lead us
back from our diversity.

C. Sheldon Hastings

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
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The Gift

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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Jean Rowat has been a member of St. Andrew's Church, Huntingdon, Quebec, since 1934. She also belongs to St. Andrew's Presbyterian Ladies' Aid.

Jean has been retired for several years from nursing at Huntingdon County Hospital. Since retiring she has had more time for reading, writing, travel, tennis and gardening.

She is a regular contributor to Dialogue, a forum for the exchange of ideas, published by Southwest Quebec Publishing and to Fresh Air, CBC Radio.

The Gift

by L. June Stevenson

'Twas in the moon of wintertime,
When all the birds had fled,
That mighty Gitchi Manitou
Sent angel choirs instead;
Before their light the stars grew dim,
And wond'ring hunters heard the hymn:
Jesus your King is born,
Jesus is born,
In excelsis gloria.

-Huron Indian words by St. Jean de Brébeuf. Circa 1600. Translated by J. Edgar Middleton.

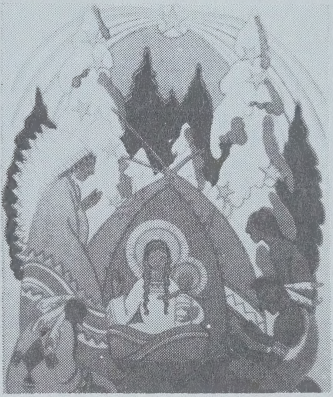


Photo: Huronia Historical Parks

Picture the scene. A clearing in northern Canada. Soft flakes of snow swirl around a group of buffalo-robed native people. Their breath rises collectively in a soft cloud and joins with the smoke of the campfire as if in prayer to the Great Spirit.

By the fire a father stands by his young wife. In her arms lies a baby wrapped in rabbit skins. The winter's night vibrates with the song of angel choirs. "Jesus your King is born. Jesus is born. In excelsis gloria." Every heart fills with love and wonder.

In the early days of exploration and development in what was to become the Dominion of Canada, Jesuit Father Jean de Brébeuf poetically captured Christ's birth in imagery the native people could understand. Behind his words lay the purest of white, western European Christian intent, to share with Canada's first peoples the gift that God had so lovingly given the creation. Along with the Roman Catholic Church other denominations faithfully pursued the divine mandate to bring Christ to the new world.

Though later than others, Presbyterian work began in 1866 among those native peoples as yet unreached by any denomination. In 1886, the first Home mission work of the Montreal Woman's Missionary Society was to send money for work among the Indians.

The first 'bale'of clothing was sent by the women to Broadview, Assinaboine in 1887. This voluntary work of sending presents and clothing continued into the 1960s.

Along with the 'good news', missionary work brought the benefits of good medical care and education to people who were thought to be ignorant and pagan. One of the most popular vehicles for assimilating Indians into Canadian culture, in line with governmental policy, was the residential school system. It was a 'gift' that would change the lives of native people.

Although there were up to 20 Presbyterian centres of mission work among the Indians established by 1914, two of these remained following Church Union in 1925. They were Birtle Indian Residential School in Birtle, Manitoba and Cecilia Jeffrey at Kenora, Ontario.

Ada went to Cecilia Jeffrey Indian Residential School from 1930 to 1939. "They were the best years of my life," she says. "I was thankful to go to school to learn to read and

Along with the packaging came white, western imperialism.

write." Today, she volunteers at the local hospital, helping both native and non-native Canadians deal with problems of illness and substance abuse. She was named Woman of the Year by a Kenora Professional Women's Group.

Norbert began school at Birtle during the 60s at the age of seven. He liked school, especially the farm. "It was a great place for food. There was lots of it. We could go up for seconds." Realizing that things were beginning to change for native people, Norbert made the most of the opportunity to get an education.

Emma, a former C.J. student, is thankful too that she learned English. "It has helped me survive in both worlds." "I was taught there was a Power looking after me," she remembers, and "how to conduct myself." The school embodied many of the basic skills she had learned at home from her grandparents.

Steve Robinson, principal at C.J. from 1958-1966, agrees. "A lot of native people who are vocal today wouldn't be vocal if it were not for residential schools."

Kay Blake, a nurse at both Birtle and C. J. School, recalls vividly the medical care that changed the lives of native people. "In 1942, Medical Science won a major victory over trachoma, in the Birtle School." (page 10. *Educating Indians* by Kathleen Stewart. A Term Paper for English 20. University of Western Ontario. March 1954) Tuberculosis was brought under control, malnutrition was alleviated, and skin disease and ear infections were eradicated.

Many of the diseases, which ironically were brought to the native peoples by the 'white man', were carried to the school from the reservations. It was not unusual to treat venereal disease or to deal with a pregnant student.

Shocked at the skimpy food in the school, especially at breakfast, she was instrumental in improving their diet. "There was always lots of bread. Up to 500 loaves were baked a week. There were hundreds of chickens and lots of meat." Only once does Kay recall having to use horsemeat.

That the families on the reserves depended on the schools for clothing and other assistance is dramatically illustrated in a large file of correspondence Steve Robinson has saved from his years at C.J. Letter after letter pleads for warm clothing, blankets, toys for the children at home. Most letters close with gratitude for what the school is doing and with encouragement for the staff. "God bless you," is repeated again and again.

The long hours the staff put in, they had a half day off each week, were seen as part of the job. "It was our life. We were dedicated people," Kay said.

Kay's hours were often spent outside the dispensary, climbing trees with the children and listening to their problems. During one difficult time, she "cut their nails just to talk to them."

Baking in the kitchen at Birtle.

Photos: Courtesy Kay Blake

Christmas at the Residential School also meant long hours for the dedicated staff. Many students remained at school for the holidays, unable to afford the long trip home. Kay Blake remembers the staff staying up 'half the night' filling the children's stockings that were tacked up on their lockers. "Sometimes we had 70 students for Christmas," Steve Robinson recalls.

Frieda Matthews, Secretary of National Missions for the WMS from 1947 until 1961, taught at C.J. for 15 months in the early thirties. She remembers each child hanging their stocking along the long hall upstairs. Some of the more mischievous boys got a lump of coal along with candy. Staff and children both had a sense of humour.

Frieda remembers the staff serving dinner to the children on Christmas Day. Quite a few of the parents came in and were given hearty sandwiches in a bag. Some stayed overnight in sleeping bags on the playroom floor.

Ada remembers everyone receiving new gifts for Christmas. Sometimes, however, the gifts that arrived in bales did not meet a child's expectations or needs. "Running shoes weren't good for farm work," Donald said. He attended Birtle in the 1930s.

Dresses were often too frilly and inappropriate. Everyone got a new pair of mittens but seconds were sometimes withheld, even when mittens got lost, to teach the children to care for their belongings. One former staff member was said to have had her mother knit mittens which she would surreptitiously supply to the children to keep their hands warm.

Putting hard loaves in drum for the pigs.

Children are a gift from the Great Spirit and should be treated with respect.

The benefits of the residential school system were not limited to education and medicine. Both schools had active sports and music programs. In 1944 the girls' choir from Birtle were winners of a shield at the Marquette Music Festival. That same year the C.J. hockey team won the championship for the Kenora district and the Midgets at Birtle won all their matches. At the 50th anniversary of the WMS in Montreal in 1964, the girls' choir from Birtle were special guests.

Another source of pride for Birtle, and the WMS, was their accredited herd of Holstein cattle, which won many awards, including one at the Royal Winter Fair, Toronto in 1963. In 1966, a bull bred by the Birtle Indian School sold for $7,500 in Calgary. A school-bred heifer was selected to make up a shipment of cattle to France.

Stan McKay, a United Church minister and director of the Jesse Saulteaux Training Centre, is reserved in his praise of the residential school system. Though the farm made life bearable and the food was 'the best', Stan says he endured his five years at Birtle in a zombie-like state.

"The place was well intended," he says, but it was devastating for native children to be pulled out of their culture and away from their language for the purpose of "making them human beings". He admits the churches acted out of love, but some of the results of that act included abuse of all kinds.

He blames the residential school system for being one of the elements that drove native people to alcoholism and violence. "When you are oppressed by a people, you turn that abuse on yourself."

Stan knows, as we now know, that the 'gift' was not without strings. Along with the packaging came white, western imperialism and all its trappings.

In the name of the Lord, those who carried the banner of Christianity across the Americas sought to destroy Native spirituality, culture and language. Wearing the blinders of good intent, they relentlessly pursued the ultimate goal of assimilating the Indian into western culture. The 'god' they brought was white, English and male.

"What may be at the heart of the issue is the western imperialistic concept of power," said Clifford Elliott, United Church minister. Natives were expected to learn English, "so I (the conqueror) can teach you truth, because Christianity speaks English - so does God apparently."

However well intentioned the churches may have been, there are those who believe they debased the 'gift'.

Judy remembers the shame. At Birtle from the time she was nine until she was eighteen, she recalls bitterly, "We were treated like dirty people. We had no pride in ourselves." It was like "being in prison for being Native."

Lorraine, now attending the Vancouver School of Theology, says her experience in residential school had little to do with that decision. "The religious education was too much. We prayed 15 to 20 times a day." Her faith was mostly nurtured by Mennonites who ministered on her reserve.

"I've seen so much pain...always yelling and screaming." Lorraine lost a tooth when a staff member knocked her head onto the toilet bowl she was cleaning. She was humiliated after her menstrual periods began at age 11. Nothing was ever explained to her. She was forced to take her sheets to the laundry in front of everyone when she got blood on them. Always hungry, she was beaten for dipping her hand into the peanut butter jar.

Stan McKay remembers boys having their heads shaved for running away. The second time they tried it they received a public beating, with their pants down.

Mail was screened, tuck money doled out. Dorms were locked at night. "There was total control," the result of a well meaning "it's good for us" mentality.

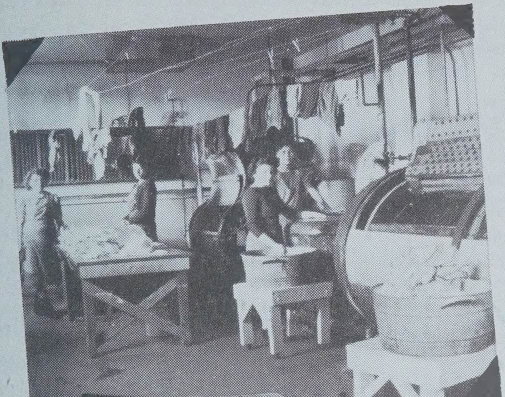
Stan agrees that it was not the gospel preached in the residential school that led him to the ministry. Rather, it was the influence of his Christian family, especially his grandparents.

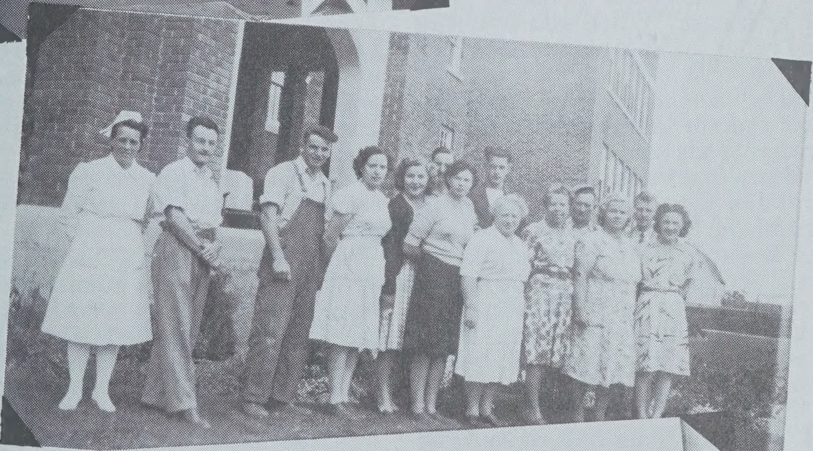
Norbert too affirms the strong spirituality of his people. "The denominations were another resource for us. We had our way. It was disturbed."

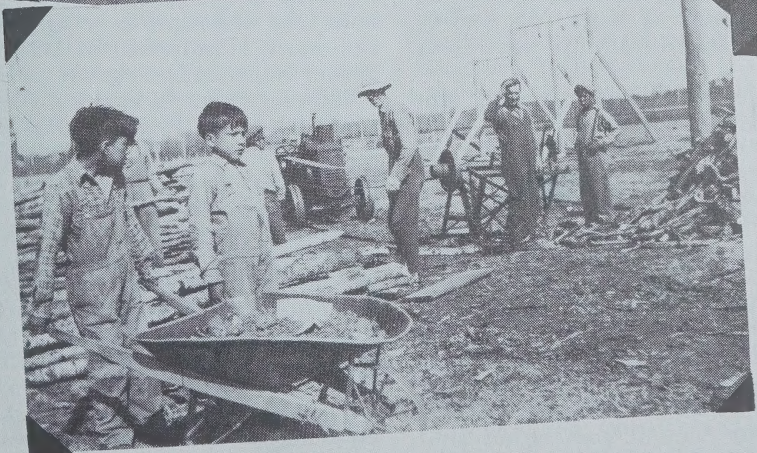
Another girl named Lorraine spent one year at Cecilia Jeffrey School. At age eight, it was a degrading experience to have to shower, naked, with other girls she didn't know.

Lorraine speaks of the 'kindness' of a former C.J. staff person who took her and her two younger sisters into his home.

"You think it's not going to hurt any more," she says, her eyes filling







Left: Laundry duty at Birtle.

Centre: Staff at Birtle 1947, Kay Blake at left.

Bottom: Wood-sawing 'bee' on the Birtle farm.

Photos: Courtesy Kay Blake

with tears. Then she tells a shocking story of sexual, physical and emotional abuse in the home of a man who claimed to be a Christian.

During the two years Lorraine and her sisters were in his home they were physically and emotionally abused. Once the man put her head through a wall. He was often drunk and used to cut the heads off women in Playboy magazines and substitute pictures of the children's heads.

Many learned to fear the 'white man' and to suppress their own feelings. "We learned to be quiet," Mildred affirmed. "When you left, you made room for someone else to suffer."

"The reason for the boarding school system was to strip us of our identity," Judy said.

Many students remember the activities that were designed to teach them skills to cope in their daily lives as being like 'slave labour'. "We had to sew our own uniforms," Mildred said. "We (had) to work to keep that school going. Even the youngest, three years old, had to wash the floors every Saturday."

"They made us work," Lorraine said, "especially on Saturdays. The school seemed so huge. We had to scrub the stairs from the third floor down."

Mildred and her husband, unable to fit into their families, were married right after leaving the residential school in the late 40s. They discovered they had no parenting skills. They have never talked to each other about their painful experiences.

Judy also married young and didn't know how to be a parent. Norbert says that classes for parenting on many reserves are one way native people are seeking to redress their loss. The Indian belief that children are a gift from the Great Spirit and should be treated with respect is being recovered.

And some of the positives, ironically, came out of abuse. Being strapped and forced to put her head down, being beaten on the bare 'bum' in private by a male staff, made Emma very sensitive to other people's feelings.

"I learned to forgive," Mildred said. "I was taught (by my family) there was one God. I always believed, prayed to him. I have great faith."

Likewise, Lorraine said, "I have to forgive. Because I'm Christian. I have a lot of faith. For me to change, I can't have anger. I'm a grandmother, how can I pass on love otherwise?" The other Lorraine's hope for her abuser is simply, "I would want him to get help."

It is as though the 'gift' is being returned to the 'Christian conquerors'.

Frieda Matthews, former Secretary for Indian work admits we may have something to learn from Native people's experience. "I think there needs to be a 'peacemaking' when we sit down together and share."

This is the season when we honour One who came to bring peace to the world. The need for living together in peace is as great as it was 2,000 years ago. As voices are raised in praise to the Prince of Peace this Christmas, Christians need to rethink what bringing the good news really means, and to relearn what it means to be neighbours to those with whom we share this earth.

In Chief Seattle's words "Perhaps we may be brothers and sisters after all." If not, we may have missed the point of that first Christmas.

Next: An historical picture of Presbyterian/WMS ministry with native people.

See page 21 for Native resource.

Women Witnesses

by Daniel H. Forget

Who was the first woman to witness to the grace of God in your life? In my life, the first woman was my mother. Following her example of faith, courage and perseverance, my own faith deepened and grew.

My mother was pregnant 21 times; she gave birth to 15 children; four girls and 11 boys of whom I'm the baby. She was a woman full of tenderness and compassion for the people close to her, a woman who, with her life, demonstrated the love of God by living it. Her labours and struggles for which she was rewarded unjustly were many: she left this world after many years of suffering - a victim of cancer.

She never had much freedom; nothing was easy in her life; she was better acquainted with devotion, self-sacrifice, and suffering. She was a woman of faith and of the church. She was the person that God chose to open my heart to the divine call to the ministry of the Word and Sacrament. Her testimony is with me still....

How is it that we speak so little of these women witnesses of the Gospel? These women made great contributions to the lives of the people of God. Why have they been forgotten, or bypassed?

And why do men seek to dominate women? Our ancestors tried to find the answer to this puzzling question of the human condition by tracing back to the beginning of the world, to the order of creation, in the hope of discovering God's plan for human beings.

God is a God of freedom who freed the people of God from slavery in Egypt. God wished them to live on fertile land. Seen from this angle, God could not help creating human beings to be equal.

"So God created man in his own image, in the image of God he created him; male and female he created them." (Genesis 1:27)

So God created men and women to be of equal status: God created both in the image of God. Equality, the link between men and women, is the real interpretation of the story of creation. A human being is a being who interacts with an equal, not a being created to dominate or be subjugated.

The story of creation, although told to us in a highly patriarchal context, reveals that men and women share the same humanity and nature, with the same powers and privileges. In the story of creation, along with the other stories and parables of the Old Testament, women live as unequals. They are excluded from religious practice and prohibited from the study of the law because of their "impurity", and also to keep them in maternal roles. They cannot be spoken to on the street. Why is this? The biblical authors tried to understand and search for explanations. The explanations they found were influenced and coloured by the culture and society they lived in.

The Women Prophets

We have often heard passages from Isaiah, Jeremiah, Amos, Hosea, but we should read the passages of the women prophets as well.

Huldah (2 Kings 22: 11-20)

In the time of Josiah, the king of Judea, the high priest Hilkiah had just discovered the book of Law in the temple. It had been lost during the reign of King Manasseh. Upon reading this book, Josiah realized that the Law was no longer being followed. It seems that the people had forgotten how. The king declared the situation to be serious. But what to do in such a situation? And who should take the necessary steps?

Someone who could be trusted and who could speak in the name of the Lord had to be consulted. The person with whom the high priests and the ministers of the king consulted was a woman, the prophetess Huldah. The king listened to this woman who spoke in the name of God, and God blessed his people.

Deborah (Judges, chapters 4 and 5)

After the Exodus, the Israelites occupied the poorest territories of the land of Canaan. They began to envy the rich land upon which the other people were already established. This explains how the Israelites eventually allowed themselves to be tempted by the religion of the Canaanites, finding it so attractive because they believed that the Canaanites' rich harvests were due to the grace of the god Baal.

A call would be made to Deborah, the prophetess, most probably because of her initiative and her organizing capabilities. God chose her to inform God's people, the people of Israel, of the project conceived for them by God.

After 20 years of repression, Israel finally called to God for help. God heard them and came to their aid through two women. These two women were Deborah and Yael.

The Women Disciples

Jesus affected the patriarchal system of his time right to its central core, changing this system in radical ways: the master must serve; the child became the model for the adult; and women were able to accompany Jesus. He recognized and acknowledged the prophecy of women Canaanites, and the saintly actions of Mary Magdalene.

Women were among the disciples who accompanied Jesus. On first sight this is surprising. Jesus should have *not* permitted women to approach him. This was what Jewish law and custom prescribed, and Jesus was truly a Jew! But it is because Jesus was opposed to such a statute that he was an innovator.

He let women follow him and he treated them as human beings.

Moreover, he integrated women into his apostolic mission. Jesus had *friends* who were women, such as Martha of Bethany and her sister Mary. Even though they didn't accompany him wherever he went, they were still among the most loyal and devoted disciples. On many occasions they offered him their hospitality and their friendship.

Upon the resurrection of Jesus (Luke 24: 1-12)

It was early morning. Mary Magdalene, Joanna, Mary the mother of James, Salome, and several other women set out in the direction of Jesus' tomb in order to embalm his body. When they arrived there, they were surprised and puzzled to see the stone rolled away and the sepulchre empty! Where had the soldiers gone? What had happened? Bewildered and distressed, they searched for some explanation. Suddenly two strangely clothed men appeared before them. The women were filled with fear, but the men hurried to assure them: "Do not be afraid. You search for your friend, Jesus of Nazareth, the man crucified? Why do you seek the living among the dead? He lives! Jesus has risen, as he himself said he would. Now, go quickly with this good news to the other disciples. Tell them: Jesus waits for you in Galilee. It is there that you will find him."

The women went running from the tomb to report all the news to the twelve disciples. The men's reaction was far from being as positive as the women had hoped it would be. They scorned their testimony, regarding it as the ramblings of women. Finally, though, faith found its way into the heart of Peter. He hastened to the tomb and found things there exactly as the women had described them.

On that first Easter morning, it was women like you whom Jesus chose to be the first to witness his resurrection, and whom he charged with the mission of announcing this mystery of faith to the twelve disciples. These women were the first bearers of the Good News.

Jesus was really an innovator because the religious culture did not even allow women into the synagogue, much less allow them to speak in the synagogue. Jesus took the initiative to associate women closely with his mission of evangelization. "Go quickly, and announce this Good News to the other disciples." In revealing himself first to women on the morning of his resurrection, Jesus wished to recognize women as valuable and worthy witnesses, credible even in matters of faith!

Women in Society

Try to imagine the astonishment of the women of the Bible faced with the situation of today.

Day after day, the voice of women tries to make itself heard. This voice is the voice of conscience, a whisper, a word, a question, a cry, a demand, a struggle. Having been isolated for too long a time, women of today often find themselves reacting against a world built by and for men. Could it not be that these women are shaping the society we live in?

It is hard to make people accept values that would profoundly change unjust relationships between men and women. However, women have made history in their own right. They have founded hospitals and schools. They helped to build this country, Canada. They have demonstrated extraordinary talents in administration, organization and creativity.

Women in the Church

The interesting experiences of the women in the Bible have somehow been placed in the shadows. The story of creation has given rise to a hierarchical rather than an egalitarian approach to the sexes. Masculine images of God have predominated over feminine images. Over the centuries the structure of the Church has marginalized women until they have been reduced to silence.

Nevertheless, women were the founders of the first health institutions, of the first schools and of charitable organizations, such as the Women's Missionary Society.

Women leave their homes, some of them visiting the homes of the forgotten to break their loneliness and isolation. Some resume their studies and strive to develop their talents to their full potential. Women are involving themselves in the Christian education of both children and adults.

Women answer the call of God to the ministry of the Word and Sacrament. They become elders, deacons, missionaries. Finally, they are reclaiming a place in the church!

The church is not only for men but also for women. Leonardo Boff said, "Without the poor, the church would lose its Saviour; theology, its evangelical content." We could also say, "without women, the church would lose its Saviour."

We have met a few women from the Old and New Testaments, women who have made remarkable contributions when the constraints on them of their time and culture were very tight. We have since forgotten about them, or ignored them. Jesus came to tell us of a God who wishes human beings to be free and equal. Has this message survived the passage of the centuries?

The marginalization of women in society and in the Church does not rest on any biblical or theological foundation.

Society and the Church need "women witnesses", women to speak in the name of God! Think of the women witnesses you know. Name them in your hearts. And praise God that we were *all* created in the image of God.

- The Rev. Daniel H. Forget is Coordinator of Francophone Ministry for the Board of World Mission and is minister, part time, at Eglise St. Paul, Melbourne, Quebec.

HAIKU

I look at the babe
Who knows what the future holds!
God bless him always
Pauline Kelly

Children shout and laugh
Playing in the soft blanket
Of new fallen snow
Myrtle Boan

Celebrating 25 Years of Women in Ministry

"In Those Days"

by Marion R. Ballard

What was it like, back 'in those days' before the Presbyterian Church in Canada ordained women? It was very different, in one basic way. 'In those days' discussions were not even recognized as *being* discussions of the man/woman relationship. They were all discussions centred on women and the definition of just what was their 'place' in society and in the church and, mostly, why they should remain where they were!

These discussions all began with the assumption that women were inherently inferior to men, and then took off in all directions. Papers were published by psychiatrists, sociologists, anthropologists and by both Protestant and Roman Catholic clergy, all proving how it was that women were inferior. One unusually ingenious priest, I remember, posited the 'theological' theory that little girls were actually born superior to little boys but at around age four they began to realize they were not the same as little boys (no, I am not joking!). They then internalized this information and it was *this process* that actually rendered them, from then on, inferior to males!

A veritable avalanche of words, papers and theories inundated any woman incautious enough to stray from the accepted path of 'normal' womanhood or to question the authority which pushed her along her designated route. Perhaps a couple of incidents which happened to me will help convey the feeling of it all, way back then.

When I went to pick up my graduation photo to be included with the group photo for my year (Knox College, 1965), the young woman in the shop could not find it. I knew it was because she had not thought to look among the files for theological graduates, so I finally suggested she do this. Immediately I felt her hostility to me, and as I looked at the head of shiny brown hair bent even lower over her files, I thought, "I must do something to change this attitude".

I said "Well, the process of earning that photo almost turned me into a nasty-minded witch." In a flash she raised her head and stared at me, exclaiming, "You're one of them! Don't deny it!" And I replied, "Yes, I am one of them."

So for the next two hours she and her kindly, bewildered boyfriend and I sat in that little two-by-four office with Simone de Beauvoir's book "The Second Sex" trying to clarify, for him, what she meant when she said, in a deeply emotional, bitter voice, "All I want is to be treated like a human being!"

Then there was the time when I went to pick up an elderly woman to take her to vote in some election and she turned angrily on me and spat out, "They wouldn't let me vote when I wanted to, and I'm not voting for any of them now!"

It was a time when beaten and/or abandoned women agreed themselves that it must be their fault, that somehow they had brought misfortune on themselves. Or, if a woman stepped out of line and out on her own, it was women who scoffed at her, "Who does she think she is?"; men ignored her (but talked about her behind her back), unless they were accosting her with all the reasons why she must admit she was an aberration of nature and of her sex.

But it was also time, finally, for ordinary women going about their jobs, fulfilling the roles expected of them by society, and beginning en masse it seemed, to question why they were accepting this definition of themselves. They began to hold 'consciousness-raising' meetings all over North America. And the eons of suffering and anger began to surface in conscious protest.

There may be people who will disagree with this, truncated overview of what it was like 'in those days' and claim it to be an exaggeration of the situation of women back then. Weren't there women doctors, and dentists, and even some women executives in big companies? Yes, of course there were.

I think it should be noted in this twenty-fifth year since the Presbyterian Church in Canada agreed to allow women to be ordained, that our Church has never repented of its outright complicity in this pact to destroy the individuality and

- Marion Ballard (nee Webster) was certified by the congregation of St. Paul's, Hamilton, Ontario before enroling in Knox College in 1962. It was her intention to proceed to ordination in a class with 13 men all bound for the ministry, although at that time the Presbyterian Church did not ordain women.

In her final year, 1965, Marion was asked if she would accept a call to minister to four country charges (as a non-ordained person). Not sure if she would pursue the issue of ordination further, Marion declined. By that time she was feeling strongly called to ministry among the 'unloved and uncared for in the world' and became a Probation and Parole officer. For 25 years she has tried to follow Jesus who "when he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd". (Matt. 9:36)

She says what the church should be celebrating today is 25 years of acknowledging women's responsibility in ministering for Christ.

Organizations like the WMS, she says, were once the only way women could express their gifts, and go out and minister in the Lord's name.

Calling herself a Christian, not a feminist, Marion says being a woman was never an issue for her. "I have never confused the church with God," she says. "God made no distinctions. The church rejected the call not being given to women." When the Church allowed the ordination of women Marion felt as if she'd "woken up in a new land."

Marion retired in 1990, and is a member of Unionville Presbyterian Church, Unionville, Ontario.

dignity of womankind. Yes, this Church has agreed to the ordination of women, but it has never confessed its sin of defrauding women of this heritage in Christ and of bearing false witness against them all these years as being creatures whom Christ would not consider for this ministry.

Maturity in Christ is a pilgrimage. The church is always faced with the struggle of living according to Jesus' definition of who we are, "by this everyone will know that you are my disciples, if you have love for one another." (John 13:35 NRSV)

> *Our church has never repented of its complicity in this pact to destroy the individuality and dignity of womankind.*

"Feed My Sheep"

by L. June Stevenson

- Shirley Jeffrey in the pulpit at St. Andrew's, Fenelon Falls.

As Shirley Jeffrey looked to her Bible for guidance, her eyes fell on Christ's words to Peter in John 21, "Feed my sheep." It seemed to be the answer she was seeking on her graduation from Knox College. For her, the question of becoming ordained was settled. It was only a matter of *when* to be ordained.

Shirley Jeffrey says she was 'a shy, country kid', who did not want the publicity that would inevitably surround the ordination of the first woman in the Presbyterian Church in Canada. Nevertheless once she had made her decision in response to God's clear direction, everything moved quickly. "It wasn't what I wanted," Shirley says, "but I trusted God to be there."

On May 29, 1968, two years after the General Assembly made its historic decision to ordain women to the ruling and teaching eldership of the Church, Shirley was ordained in the Presbyterian Church in Appin, Ontario. Soon after she began her ministry in the two-point charge of Englehart and Tomstown in northern Ontario.

Born on a farm near the village of Appin, Shirley went to Teacher's College in London and taught in St. Catharines, Ontario for four years. Always active in the church, Shirley was encouraged towards mission work by her minister in St. Catharines. She went to Ewart College and took the two-year course. Finally, to complete the courses she felt necessary to round out her education, Shirley entered Knox College in 1966.

Though encouraged by her classmates and others to proceed to ordination, Shirley didn't want to be the first woman. She planned to be an assistant minister for a year without really knowing if she needed to be ordained to do that. She was taken aback when the minister in her summer mission charge and his wife said, "Why *not* be ordained?" Sensing her hesitation, the minister said, "You'd better have a talk with your God."

Shirley went back to Knox and prayed for direction. She consulted another woman she thought was a likely candidate for ordination and was shocked to hear that woman had been told by her minister that she would be crucified. It was then that the words of John 21 spoke to Shirley, "Feed my sheep." "And, it didn't say *next* year!" Shirley exclaimed.

Hoping to avoid some of the publicity that would not only be carried coast-to-coast but internationally, Shirley was dismayed at her graduation, when a well-meaning male minister steered her in the direction of a reporter from the *Toronto Star*.

Being the first woman ordained was not a female issue . "I came into the ministry as a minister among colleagues."

"They made it into a woman's liberation article", Shirley said. For her, it was not "at all a female issue. I came into the ministry as a minister among colleagues." When she encountered a few people who couldn't accept her as a minister, Shirley said she felt like Paul, who wasn't one of the twelve, yet he was called. "I'm a woman. I can't be a man. So, if it's a problem, it's somebody else's!"

In her twenty-three years of ministry, Shirley has had four charges. From Englehart/Tomstown she went to Torrance/Port Carling, then to Greenbrier in Brantford and finally in February 1991 to Fenelon Falls/Glenarm.

Each charge presented a new experience to Shirley who learned to deal with both rural and city people, and with cottagers and farmers. Her ministry has been one of teaching and nurturing, Shirley feels. Each charge brought its own particular challenges and joys.

Shirley admits she has been too involved in her own work on a daily basis to involve herself with women's issues in the church at large. She is however concerned about things like changing the language of hymns. "I think a God who created us would say he was a she if he was. "God referred to himself as 'he'."

That doesn't mean she isn't concerned about those who have difficulty with the concept of God as male, and those who have been abused by men. "Anyone can still love God in spite of what their mother or father has said or done. We learn to forgive. God is greater than female differences."

Coming at issues on a spiritual

Shirley felt like Paul who wasn't one of the twelve, yet he was called. "I'm a woman. I can't be a man. So, if it's a problem, it's somebody else's!"

level has taken her beyond male/female distinctions. In the Easter morning story, which some use as an example of how Jesus chose a woman to be the first to bring the 'good news', Shirley says what is important to her is not that Jesus revealed himself to a woman, but that he revealed himself to a *person.* She will not allow herself to get caught in anything that downplays men.

In spite of the publicity surrounding her ordination, Shirley has kept a low profile over the years. Asked if she would be a candidate for Moderator in 1991, she said moderating is "not my bag". She is more interested in helping people grow in their faith. Ministry, not politics, has been her chief concern.

"I was in a class at Ewart that was very militant." 'Show the men, Shirley', her classmates said. "That was never where I was at. I was not there to show anybody anything."

She agrees there has been resistance to ordained women in the Church, but feels men and women both face similar difficulties in ministry because of differing theologies and perspectives. "I don't like making distinctions between men and women; rather it's *people* in ministry."

- Shirley, as she appeared in the July/August 1968 Glad Tidings at the beginning of her ministry.

Ministry for Shirley has been people, the people of God. "The Lord picks the most unlikely people sometimes," Shirley said in reference to being the first woman to be ordained in the Presbyterian Church. Unlikely, perhaps, but certainly effective.

In 1993, Shirley Jeffrey will celebrate 25 years of response to Christ's direction to, "Feed my sheep." She looks forward to the challenges God has in store for her, and for the church.

Correction:
"Who and Where", November 1991, page 21, under Presbytery Mission Worker:
Miss Joanne Vines,
R. R. #1,
Trenton, N. S. B0K 1X0

Women and Leadership

Why were women not always a part of the teaching/ruling leadership of the church? To answer the question, we have to look at history and at a word — **patriarchy**. When a society is founded on the authority of males, it is a patriarchy. Israel was such a society. The Bible reflects this particularly in texts which suggest the women's role as a subordinate one. For example, one passage seems to give the man the right to rule his wife. (Eph. 5:23) Unfortunately society sometimes interprets this as the right of the man to beat his wife.

Although Paul worked alongside women, treating them with respect, he appears to minimize their role in public worship. However, in the early church — the period before the gospels were written — women must have been leading in worship, praying and prophesying or Paul would not have told them to cover their heads when engaged in these acts.

Moreover, in the New Testament, Greek words based on the word "diakonos" (used to describe acts of ministering and the people who minister) have been translated differently. Translators have women serving; men, ministering; women are servants; men are ministers. In the original Greek, the same word is used for both sexes.

Jesus' treatment of women was not typical of the patriarchal society in which he lived. He cut past the Law particularly concerning women and women's taboos. He gave them an equal chance to learn and to help him. He never refused to help a woman or to be helped by one. We are told that Jesus called only twelve disciples, all male. Is this so? Or is it that only the men have been named in the documents? There was a group of women who accompanied Jesus all the way from Galilee, were there at the end and after. All four Gospels tell us that it was women — and they are named — who first discovered the resurrection and whom Jesus told to "Go and tell".

Even today societal traditions condition us to think of men as leaders. Is there any wonder women's roles have not been emphasized?

- Adapted from an address given to the Presbyterial Executive, Montreal, by the Rev. Alison Stewart-Patterson.

MORE ON THE ENVIRONMENT...

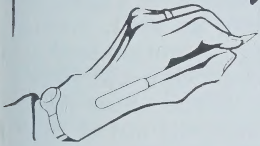
Christmas Trees

Reduce: Buy an artificial tree instead of a real one; it can be reused for many years. Decorate a large house plant or a special tree outside. A small tree can be potted, used indoors over the holiday season and then planted in the garden.

Recycle: Municipalities operate Christmas tree recycling programs each January. Call your municipality to find out when you should put your tree out for pick up. The trees are chipped for use on paths and around trees in muncipal parks. Be sure to remove all nails, wire, and decorations.

- Beyond the Blue Box. Metropolitan Toronto Works Department.

Dear Friends



Brian and Liz Crosby,
10, Henri Lemaire Street,
Beau Bassin, Mauritius
August 1991

A handwritten notice next to the shower says "Ouvrez le robinet avant d'allumer" (Open the tap before switching on). Liz, Jonathan and I are staying in a small hotel on the island of Rodrigues which is part of Mauritius and lies 650 kilometers east of the main island. When I first read the notice I assumed the hotel owner wanted to prolong the life of the electric heater attached to the showerhead, but when I tried to adjust the tap I realized my mistake as my wet body recoiled from the shock of 240 volts. As the electricity had easier routes to take than passing through me the shock was not dangerous, but my real problem was how to liberate my washcloth which hung dripping wet and fully charged from the pipe behind the tap!

The shower heater is made in Brazil to a design which would never pass muster in countries which can afford safety consciousness: it costs a fraction of the price of those manufactured in Europe. But the immediate problem here in Rodrigues is the proliferation of amateur electrical installations in the wake of the rapid electrification of the island by the Mauritian government. In the space of a few years, almost every one of the 7,000 or so households on this 110 square kilometer island has installed electricity and embarked on the scramble to buy television sets, video machines and all the conveniences and gadgets that electricity allows. Family indebtedness has increased radically. Much of the island's social life has collapsed as packaged entertainment reigns supreme. Once one of the remotest inhabited places on earth, Rodrigues now has five scheduled flights from Mauritius per week and a monthly call from a cargo/passenger ship.

The population of Rodrigues dates from the 18th century when the island was used as a provisioning station by French ships on their way to the East Indies. The French brought in slaves from Isle Bourbon (now Reunion Island) to cut wood, draw water and capture the enormous turtles and tortoises which provided excellent livestock for consumption on board ship. Several batches of shipwrecked sailors added their blood and names to the otherwise African population and every so often one meets a lightskinned, blond or red-haired Rodriguan!

Some 95% of Rodriguans are Roman Catholics, with handfuls of Anglicans, Adventists, Pentecostals and Muslims. We met yesterday with three of the four Catholic priests who work here (three Mauritians and one French) and, apart from enjoying their hospitality, were able to talk about FBTM (the theological education by extension program of which I am director) and the possibility of establishing groups here to work on our introduction to the Bible course. Each of the priests was very aware of the need for much more biblical knowledge and understanding amongst his people as traditional popular piety comes more and more under strain in rapidly changing circumstances. As the majority of the population is illiterate, however, our work will have to concentrate on the educated leadership to begin with. Within the Anglican church there is a higher percentage of formally educated people and already a good number of them have expressed the desire to study the introduction to the Bible course in groups with their Catholic neighbours. And so we hope to come back to Rodrigues in two or three months to launch what will surely qualify as one of the remotest theological education programs on earth!

Having been captivated by the quiet charm of this island, I'm sure we will try to come back for a family holiday before long as well. Next time I will pay more attention to the handwritten notices. How did I resolve the problem of the electrified washcloth? —by stepping out of the shower and turning off the power. Fortunately, the switch was not live!

Liz and Jonathan join me in thanking you for your prayers and in wishing you God's blessing in your lives and ministries.

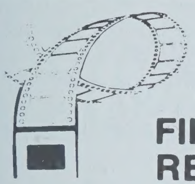
Brian, Liz and Jonathan

Forward In Faith

While "free-will offerings" have been, and always will be the mainstay of the WMS income, special events and projects can help groups to reach their ever-elusive objectives. Achieving the Society's financial objectives is part of our desire to go "Forward in Faith".

Our purpose is "to encourage one another and all the people of the church to be involved in...mission". Here are some suggestions that may help you to add to the free-will offerings from your group:

Publish a cook book of the group's recipes and offer it for sale.
Sell calendars, church plates, mugs, note paper, coffee spoons with your church picture on them.
Have a bazaar.
Bakeless Bake Sale (poem provided on request).
Hold a coffee party -- with a mission theme and display.
Organize a travelling dinner, or pancake breakfast, or bake sale.
Distribute "Sunshine Boxes", or have a birthday fund.
Sell handicrafts.
Make a quilt and sell it at a display of quilts.
Advise your family that any coins found in the bottom of the washing machine go to "missions".
Be sure that all events are well advertised in the congregation and in the community.
Be creative and imaginative. In all the events that you organize, you publicize the great needs for mission both nationally and internationally. You show everyone that you are involved in this work.



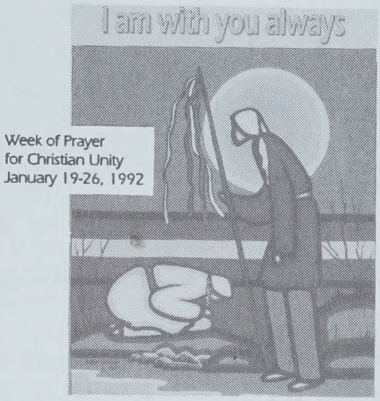
FILMS/ RESOURCES

Sowing Circles. 27 min. VHS. Produced by Women's Inter-Church Council. Available for rent from Communication Services. $8.00 or AVRL membership.

Prairie Women who have raised their families on the farm find themselves facing a double crisis: the agricultural situation and the changes inherent in aging. A group of these women meet together to provide support and encouragement to one another. The video focuses around the group as they draw a recently widowed woman into their circle providing a safe place to work through her loss and seek a path to the future.

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations January 19 to 26, 1992. In Canada, the week is sponsored by the Canadian Council of Churches.

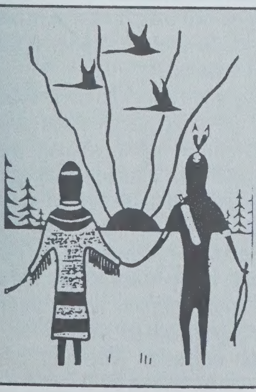

I am with you always

Week of Prayer
for Christian Unity
January 19-26, 1992

The theme for 1992 is: *I am with you always*. The texts are prepared by a team which includes Anglican, Baptist, Christian Church (Disciples of Christ), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.

Sample kits and suggestions for use are available through denominational offices and ecumenical networks. A poster and a bilingual service booklet are available by contacting the following before December 6.

- For those living west of the Manitoba-Ontario border, call toll-free: 1-800-663-2775.
- Those living east of the Ontario-Manitoba border can call toll-free: 1-800-387-7164.



Sharing the Journey. Now on Video

This 25-minute, 100 frame filmstrip on Native spirituality was produced in 1985. It has now been transferred to video.

An historical piece, the video describes native culture and religion before the arrival of the 'white man', and how the journey of indigenous people was interrupted and changed.

An excellent resource in preparation for the 1992 "celebrations" of Columbus arriving in the Americas. View it and celebrate, with native people their survival of 500 years of oppression.

Available from Communication Services. Rental $8 or AVRL membership.

Also available for sale from the Resource Distribution Centre. $22.95 plus tax and handling.

CELEBRATING YOUTH

Christmas is for Sharing

Every year when it comes time for Christmas shopping people seem to panic. Increasingly, the stress of shopping takes its toll on the nerves and the pocket book. How sad this is! To me Christmas means sharing because I have feelings for those to whom I give gifts, not because I want to give the biggest and the best gifts. I try to keep myself in control and remember that competition should not be a part of giving. But it is hard!

Do you remember the little boy who shared his loaves and fishes? I don't think he gave a fig whether his fishes or loaves were bigger than anyone else's. If he had he would have held them back and waited to see what everyone else gave to the disciples. Instead, I think he heard the people talk about their need, so he shared what he had to ease their hunger.

If you are fortunate as I am you may receive a gift from a child. I love it when children make their own gifts. They can't wait for you to open their present. They tell you to hurry. If you don't they may even try to help you open the package. They are pleased if you show pleasure. That's the way gifts should be given...to bring joy to someone else.

People who visit my house at different times of the year may think I am a strange housekeeper. Easter, Christmas, birthday cards, and bunny rabbits sit on my mantle -- sent throughout the whole year by my nephews and nieces or grand-niece and grand-nephews. Who cares what the season or the price! What they sent to me represents their love. I hope my gifts to others are received in the same way. I feel sorry for people who judge the love they receive by the size of the box or the price of its contents.

God gave us a gift almost 2000 years ago, our Saviour, in the form of a small baby. Many people would think that a small baby was a very insignificant gift. What could a child do to make the world a better place in which to live? We all know the difference that one little life made to the world.

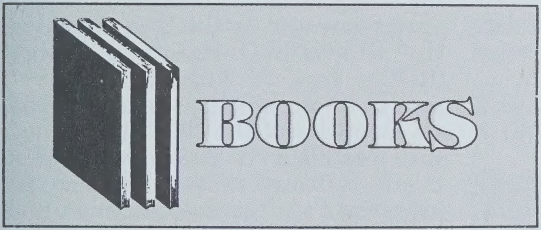
Every day a child can make a difference for good or ill...if he/she is trained to work for the good of others. I am reminded of this every time I hear what children have done across the world through the various funds that exist to help children and young people in need.

This past year the children and young people of our denomination along with children and young people in the Canadian Forces Chapels have spurred the adults on to raise over $50,000.00 Cdn. to help the children of Central America. I am sure God must be pleased to know that Canadian children and youth are being encouraged to share what they have with others. We can't begin to list the name of every congregation, let alone all the individual children and young people who have been involved in this venture. They know who they are and they know how much this project will mean to the children and young people who live on the streets in Nicaragua and El Salvador. Please accept my thanks on their behalf.

Peter Ruddell, the Interim General Secretary for the Board of World Mission will be delivering the money to Diakaid, an organization in Nicaragua that will see that it is used for education, food and accommodation. We hope we can have a report on his trip and pictures of the presentation in a later edition of this magazine.

It's appropriate that I should report this to you at this time of giving gifts. Little gifts put together make up a large sum. Adults and children gave their gifts out of love in response to a very large need. Thanks be to God!

Lois Powrie



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RAINBOW LIVING: An Exploration of Faith and Family Life *by Ian A. Clark. Published by Wood Lake Books/Novalis. Cost $7.95*

Rainbow Living explores the dynamics of faith and family life using insights gathered from developmental theories of personality, family systems and faith development. It presents the story of Noah -- symbolized by the rainbow -- as a blessing, and as an assurance that "Life under the rainbow is to be full of promise, not full of dread". Ian Clark blends the theme of God's covenant love for all humanity with the importance of looking at families as a means for expressing and experiencing the life God intended for creation.

Rainbow Living encourages faithful and meaningful reflection on the reader's life and situation. The end of each chapter includes questions for discussion in groups or personal use, as well as an exercise to help reflections become an influence on daily life. *Rainbow Living* is essentially a positive book as it explores God's open-handed promise to care and provide for creation. It emphasizes self-discovery as part of a family, part of a couple in relationship and marriage, as a parent and member of a wider family circle. Biblically based, with helpful and accessible scriptural references, *Rainbow Living* will enliven the connection between faith and family life.

The Moment is NOW:

"...this brilliant star that has come over the horizon, by whose light our work will continue for many years to come" is the way New Testament scholar Sharon Ringe described the NRSV at the Society for Biblical Literature meeting in November, 1990.

The demand for the NRSV has far exceeded all expectations. In the last five years the RSV has sold two million copies. In only 16 months, the NRSV has sold over 2.2 million copies. The teachable moment is NOW for new Bible Study Groups and Bible Inquiry programs for all ages.

In the World

SOUTH AFRICA ROUNDUP

South Africa is still a country under the 'firm rule of the white minority', according to South African Council of Churches (SACC) General Secretary Frank Chikane. Chikane drew the conclusions in an eight-page document highlighting the current situation in his country which was circulated (5 September) to SACC ecumenical partners and to the United Nations.

He said that the current violence in South Africa was the major obstacle to a negotiated settlement and that it has created 'serious doubts about the capacity of both the government and the African National Congress to enforce the results of a negotiated settlement'.

The planned union between two South African Reformed churches has been postponed, according to a report from the Reformed Ecumenical Council in Grand Rapids, Michigan, USA.

The predominantly black Dutch Reformed Church in Africa (DRCA) and the 'coloured' Dutch Reformed Mission Church (DRMC) decided in October 1990 to unite. They named July as the time for the unification to take place since the interim period was considered necessary for 'consultation processes' within the DRCA. However, an objection to union came from the DRMC.

The four person DRMC synodical board is apparently divided about whether the DRCA is legally able to unite. Some feel that legal challenges to the union could arise because of procedural questions within the DRCA.

The DRMC was admitted to full membership of the World Council of Churches at the Seventh Assembly in Canberra, Australia in February. [EPS]

RUSSIAN ORTHODOX HOPE FOR CHURCH'S FUTURE

A statement of hope for the future of the church in the Soviet Union has been expressed by the Holy Synod of the Russian Orthodox Church (ROC). In a 30 August statement sent to all archbishops, pastors, and all members of the ROC, the Synod said recent events in the Soviet Union reflected history 'passing its judgement' on the Soviet Union and its people.

Noting that many Soviet citizens suffered untold oppression during 73 years of Communist rule, the statement appealed to the people not to harbour 'seeds of malice and bitterness' and not to allow such feelings 'to settle in our hearts'.

The statement said the events in the Soviet Union have opened a new page in the history of the church and that the 'chains which had held back the inner development of the church' are now 'being cast off'.

Detailing the 'tragic experiences' which the ROC suffered 'under the burden of the totalitarian system', the Synod said 'a great number of the church and national shrines was defiled and destroyed throughout the country'.

The statement expressed the hope that the church in the Soviet Union 'will soon be genuinely renewed on the principles of conciliarity and that the eucharistic communion will be restored among all its children'. [EPS]

NOT READY FOR WOMEN'S ORDINATION

The synod of the largest denomination in South Korea, the 1.4 million-member Presbyterian Church of Korea, voted in September not to allow the ordination of women to the ministry. According to a report from a German Protestant mission agency in Stuttgart, a number of women gathered during the synod meeting in Seoul for several days of prayer and fasting to try to convince the mostly male delegates to approve women's ordination. The synod is expected to take up the question again in three years. [EPS]

DECADE COORDINATOR APPOINTED

Norah McMurtry has been appointed National Coordinator, the Ecumenical Decade of Churches in Solidarity with Women. Her duties are to coordinate the program and fundraising of the Ecumenical Decade Coordinating Group and The Ecumenical Taskforce on the Feminine Face of Poverty. The three-year position is in conjunction with Women's Inter-Church Council of Canada and involves working with local Decade groups, denominations, the Canadian Council of Churches, and other organizations.

Ms McMurtry, a Toronto resident, has had extensive experience in the women's movement, both within the church and in connection with groups outside the church. She has recently been an instructor in the Community Worker Program of George Brown College and has co-chaired the Ontario Women's Conference of the United Church at Waterloo. She was one of the founding members of the Ecumenical Decade Coordinating Group in Canada.

The "Decade" (1988-1998) is an initiative of the World Council of Churches aimed at fostering greater participation by women in all aspects of church and society, encouraging women's perspective on justice, peace and the environment, and furthering women's contributions in the areas of theology and spirituality.

The Taskforce on the Feminine Face of Poverty has held a number of regional consultations on women and poverty aimed at raising consciousness, especially within the churches, of this issue and developing strategies for change.

Ms McMurtry began her duties October 1st.

BWM NEWS

CANADA

Please Don't Sponsor a Refugee!

Of course, it's good to sponsor refugees. For some that means life itself. But don't sponsor a refugee without thinking about the hole that she leaves behind in Central America. How, in God's name, can all of these people be replaced? Don't sponsor a refugee thinking that she should be grateful. Canada is a cold, inhospitable place for so many. Not because we are a cold people, not at all. But it is so foreign, so different, so hard. Every one that comes is a tragedy as well as a blessing to us. Don't sponsor a refugee without committing yourself to work for justice and peace. You are working on behalf of God's children, offering protection and a chance to start anew. Offer, too, a hope, even a dim one, that they may return home. (Excerpts from an article by the Rev. Joseph W. Reed)

In the Society

PRESBYTERIAL

The September Fall Executive meeting of **Brockville** Presbyterial was held in Knox Church, Westport, Ontario. The theme for the meeting was "River of Faith".

President, Lottie Sutherland welcomed everyone and constituted the meeting with prayer. Afternoon devotions were led by Daisy MacKenzie and Mary Campbell, Brockville group. Hymns relating to the theme, "Springs of Living Water" and "Peace Like a River" were sung. Guest soloist was Don Sheppard of Westport accompanied by Susan Lennox, organist.

The highlight of the meeting for the women was the opportunity to view "The River of Faith" depicting the history of the WMS 1864-1989, which was produced for the 75th Anniversary Celebrations.

"Living Values in Changing Times" was the theme for the Fall Rally of **Maitland** Presbyterial held September 30th. The WMS women gathered at Camp Kintail for a bountiful pot-luck dinner which opened the program with a time of fellowship.

Erlma Haldenby, 1st Vice President, opened the meeting with the poem "Changes" and prayer.

Helen Elliott of Brussels used the theme in the Devotions.

The new study packets for next year were introduced: Japan, by Margaret Underwood and "Living Values in Changing Times", by Wilma Clarke.

The treasurer's report was given by Marjorie Wall.

A skit "Microcosm" was presented with one person from each society taking part. This presentation emphasized the need for and role of missionaries, as for every one Christian missionary it is estimated there are at least 14 other religions and sects actively working. Erlma read an article, "Story of Giving".

Following the closing hymn the Wingham auxiliary led the closing prayer to end a very successful rally.

Kingston Presbyterial Fall Rally was held September 25th at St. Andrew's, Gananoque, Ontario. In recognition of the Celebration of the 25th Anniversary of the Ordination of Women, the Rev. Rosemary Doran, minister and writer, gave us much food for thought on the chosen theme "Lord, teach us to pray." Mrs. Doran also encouraged the practice of stewardship.

As dessert was served, Dr. Barbara O'Neill shared her experiences when working as a medical person in Uganda.

In the afternoon Lyla Page introduced both mission studies for 1991-92.

Pickering Presbyterial met at the Canadian Blind Mission International in Stouffville on September 21 at 8:45 a.m. The Rev. Harry Waite led us in the morning session to look at what we are and what we hope to be as a presbyterial over the next ten years. The Mission staff served a delicious lunch at noon.

Lynda Reid, Area Educational Consultant for the Synod/Synodical of Toronto/Kingston, introduced the study themes, Japan and Living Values in Changing Times. She gave us helpful ideas for using these studies in our groups.

The Fall Rally of **West Toronto** Presbyterial was held at York

Memorial Church, Toronto, Ontario on September 25, 1991.

The meeting was opened by Ruth McCombie, President, who brought an inspiring message. Devotions were given by a Women's Guild member. Gloria Singh welcomed everyone. Cathy Newman spoke about youth. Hanneke Cost Budde plans to leave for Tanzania, Africa, to aid in work there. A beautiful hymn was sung by Keith Manning.

Guest speaker was Diane Dadian who spoke on the plight of the Muslims and how we, as good Samaritans could do a lot for these people. York Memorial women served a bountiful array of sweet goods with coffee and tea.

The Fall Executive meeting of **Lindsay** Presbyterial was held in Knox Church, Bobcaygeon, Ontario on September 25th. Past President, Eleanor Grant, presided.

The theme for the worship service was "Thanksgiving", presented by the Rev. Mary Whitson and Isabelle Thomas.

Guidelines for the Presbyterial were reviewed. Other business followed. The meeting closed with prayer by the Past President.

At the Fall Rally of **Peterborough** Presbyterial, the Rev. Harry Waite, minister of St. Andrew's-Chalmers Church, Uxbridge, Ontario and lay people Anne Phillips and John Pellis showed slides and told of their experiences while on a mission project in Guyana i.e. the refurbishing of St. Columba House, a conference centre at Better Hope. The Uxbridge team who have made two trips to Guyana consisted of nine people on the first trip and seventeen this year. These people are skilled professionals in cabinet making, bricklaying, plumbing and electrical work. There is much poverty in the country but the people are very hospitable.

Holly Hall, Centreville, Presbyterial President, presided at the meeting held at Grace Church, Millbrook.

New study material was introduced by Peggy Allan and Muriel Bell, Adult Secretaries.

Andy Robson and Mark Earle, Centreville, who attended summer camp, thanked the group for sponsoring them.

The Worship and Meditation was led by Rosamund Hayden, Cobourg and music was provided by Faye McMillan, Havelock.

LOCAL

The Rev. Marshall S. Jess and his wife Grace retired after 40 years of dedicated ministry in Saskatchewan and central Ontario. Marsh and Grace are pictured cutting a cake at the coffee hour in **Knox** Church, **Oshawa**, Ontario on Sunday, September 29, 1991, closing 12 years of ministry in that congregation. With them is Doug Henesey, Worship Convenor of Session.

On Saturday, September 28, the congregation held a pot-luck dinner followed by a reception with numerous skits and formal presentations to Mr. and Mrs. Jess. At this reception, Aileen Leslie, a member of the Lawrie Cormack Auxiliary, read a poem which she had composed in honour of Marsh and Grace.

LOCAL NEWS

Mrs. Olga Audrey Latowski, age 73 years, of Prince Albert, Saskatchewan, passed away on October 21, 1991 after a courageous eight-month battle with cancer.

Mrs. Latowski, a long-time member of St. Paul's Presbyterian Church, always gave unstintingly of her time and talents. A Life Member of the Women's Missionary Society (WD), she served on the executive at the local, Presbyterial and Synodical levels for many years. She was an active member of St. Paul's choir for 40 years.

Olga will be greatly missed by her loving family, her Church family, a wide circle of friends and all who knew her.

Merry Christmas

OUR READERS
Write

Dear June,

A couple of days ago when I returned from a short family holiday I received the June/July issue of Glad Tidings.

I always enjoy reading your magazine – it speaks to me in a language which I as a Presbyterian woman in New Zealand can understand. Your editorial was particularly interesting. Recycled paper is a great idea, and it looks good too! Congratulations on being bold, and fancy discovering that people find it easier to read.

Also of interest was your comment that your subscriptions have dropped to under 10,000 for the first time in many years. We too are facing declining subscriptions – ours are currently about 8,000. Twenty years ago subscriptions peaked at about 16,000. I have told the Association of Presbyterian Women (who publish **Harvest Field**) and I will tell the General Assembly when it meets in November, that the decline reflects aging membership and also economic constraints. When times are hard, publications are among the first things people believe they can do without. I also believe that there is nothing that we as editors can do to reverse the trend. For every person who cancels a subscription because of something s/he does not like there are probably three or four who have simply become too old to read.

I come back, as you do, to the major concern about the trend away from the church. As the parents of five sons, we as a clergy couple are constantly dealing with the pressure to play soccer (or whatever) on Sundays. We are definitely a social minority as we put family worship first. Next month I am to be part of a panel addressing the question 'How do I see the future of the church?' I find it hard to be optimistic. I guess for me it comes back to seeing the hand of God - in the past, the present and the future.

Sincerely,
Helen Thew,
Editor, Harvest Field

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IN REMEMBRANCE

Miss Mary E. Ross,
Ailsa Craig, Ontario

Mrs. Halfred Johnston,
Mrs. Anna Partridge,
Mrs. Chrisnetella Wilson,
Central, Brantford, Ontario

Mrs. Victor (Dorinda) Hamilton,
St. Andrew's Burnbrae,
Campbellford, Ontario

Miss Sarah (Sadie) McIntyre,
First, Collingwood, Ontario

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First, Edmonton, Alberta

Mrs. Jean Murray,
Knox, Elora, Ontario

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Mrs. Dorothy Cranston,
Mrs. Ida Watson,
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Burns Mosa, Glencoe,
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Mrs. Orloff (Eliza) Almas,
Chalmers, Jarvis, Ontario

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St. Mark's, Moose Jaw,
Saskatchewan

Mrs. Kathryn Struke,
Knox, Palmerston, Ontario

Mrs. Doris Roberts,
St. Paul's, Peterborough,
Ontario

Mrs. Wm. (Beth) Gibson,
Knox, St. Catharines,
Ontario

Mrs. Charlotte McDowell,
First, Seaforth, Ontario

Miss Pearl Lavallee,
formerly of Stewartville,
Ontario

Mrs. Jean Ribchester,
Glebe, Toronto, Ontario

Mrs. Mary Christiansen,
Morningside-High Park,
Toronto, Ontario

Catherine Elizabeth Turner,
Weyburn, Saskatchewan

Mrs. Dorothy Ewing,
St. Paul's, Wiarton, Ontario

The Holy Child

Once, a fair and shining star
Guided wise men from afar -
Led them on until its light
Made a humble cradle bright.

There a newborn baby lay,
Nestled softly on the hay.
Mary, loving vigil kept
O'er her infant, where He slept.

Then the Magi, in great joy,
Knelt to praise the blessed Boy -
As His mother gently smiled,
"This is Christ, the Holy Child."

Jean Rowat

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on recycled paper

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Please report any errors/changes in address.